The Church School

A Magazine of Christian Education

VOLUME III | JUNE, 1922 | NUMBER 9

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Published Monthly
by
THE
CHURCH SCHOOL PRESS
150 Fifth Avenue
New York, N. Y.

—

Price, per year, $1.25; Club Rates, in clubs of six to ONE ADDRESS, each, per year, $1.00.
Foreign postage, 36 cents per year; Canadian postage, 24 cents per year.

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Entered as second-class matter December 4, 1919, at the Post Office, at New York, N. Y., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized December 31, 1919.

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Arthur F. Stevens

A Great Moral and Religious Force

I AM firmly convinced that the Sunday-school army, with its two million officers and teachers and over twenty million pupils, is the greatest moral and religious force on this continent today.

Justice John J. Maclaren
Supreme Court Justice for the Province of Ontario

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Editors' Outlook

JUNCTION, terminus, or point of departure—which shall it be? That is the question some earnest folks are asking concerning Kansas City and the Nineteenth International Sunday School Convention. The city itself is known far and wide as a railroad center of first magnitude. It is therefore both a terminus and a junction point where converging lines of travel and trade from every part of the American continent meet and join. Trunk lines from east and west, from north and south, both end and begin in Kansas City. But through traffic and passengers find here a gateway to regions beyond.

Whither bound are they who will attend the Kansas City Convention? Is the Convention to be to them an end in itself? Or is it to be, like the city in which it convenes, a gateway as well as a journey's end? The Convention should be more than a big rally to be attended, a demonstration to be witnessed and remembered. It should have for every delegate a greater significance than the usual summer outing with its novel and exhilarating experiences.

In the first place, the Convention will put the capstone on the new edifice of a reunited American Sunday-school movement. It will cement the recent merger and start on its triumphant career the International Sunday School Council of Religious Education. It will survey the past in a spirit of reverence, with a consciousness of greater responsibilities for the present and with larger faith and expectation for the future. In addition, the Convention should present an inventory of present-day Sunday-school resources upon which the Protestant churches of America may draw for a united forward movement. These resources are only to a minor degree material in character. They include rather the funds of spiritual insight, educational and administrative skill, and consecrated personnel. There are some liabilities; and the balance sheet should be scrutinized with frank sincerity and with a determination to build more carefully and firmly in the days to come. The program for the new day also is important and should be sketched in outline at the Convention. If this is done with sufficient clearness to inspire confidence and expectancy, the Nineteenth International Convention will stand out in American Sunday-school history as a place of beginnings, the new starting point of a greater enterprise in behalf of the religious nurture and training of a generation.

INDIVIDUAL popular memberships in the International Sunday School Council would be an innovation. We are inclined to believe that they would likewise be an asset and a source of both interest and support. We venture to suggest to the International Executive Committee, and to the Convention, that if such memberships are desirable a way should be found to incorporate them into the new scheme of organization.

If provided they should be on such a basis that the certificate of membership will entitle the holder to fellowship in county, state and national organizations, and secure to him the promotion literature and other official publications of the movement as a whole. If arranged for, THE CHURCH SCHOOL will be glad to promote a campaign for individual memberships in the spirit of a nation-wide fellowship for Christian service.

PROGRESS in lesson making was registered at the recent Pittsburgh meeting of the International Sunday School Lesson Committee. By a vote of more than thirty to one the Committee adopted the final report of its Commission on Policy. This report, which will appear in full in the July number of THE CHURCH SCHOOL, provides among other things for the immediate release of the Primary and Junior Group Lessons for 1924, and recognizes these as "substitutions, within the improved Uniform Series, for the Primary and Junior adaptations hitherto provided" in connection with this series. The report also contains a complete analysis of the biblical materials used in the International Uniform Lessons from 1872 to 1917; in the Improved Uniform Lessons from 1918 to 1925; and in the International Graded Lessons. This analysis shows conclusively that the amount and range of biblical material provided for in the seventeen years of graded lessons far exceeds the amount and range of Bible study covered in either the forty-six years of Uniform Lessons or the new eight-year cycle of Improved Uniform Lessons.

THE SCOUT

Apropos the cover design

A TRIFLE more than one hundred years ago an Indian scout, riding along the bluffs that overlook the valley where the Kaw river joins the Missouri, reined in sharply and gazed in astonishment at a spot below him. A thin curl of smoke was rising from a log cabin erected at the junction of the two great rivers. He turned swiftly and galloped away, to carry a message to his tribe.

The message carried by that Indian scout merely told of another white man whose desire for trade and barter, with its resultant gain, had caused him to push farther west than his fellows and risk the dangers of a new land.

Could the scout have looked down through a century his message would have contained news of marvelous portent to his race. The little log cabin, with its stock of beads and ammunition and other articles of trade, would have been lost in the smoke of a thousand factories; the clatter of the rocks dislodged by his horse's hoofs would have heen drowned by the increasing hum of wheels in a great industrial center, and the woods and grassy meadows would have been covered by the most beautiful residence and park districts in the world.

He had seen a gateway established to a district which would in a short time become the richest section of a great nation. The passing of a century would see a huge metropolis, standing midway between the East and the West, the "Heart of America." The Indian scout, riding away to tell his companions of a new post, where the luxuries of the white men could be obtained, had witnessed the beginning of a new era in the Southwest, the industrial birth of a community.

The item of greatest importance, however, in the adopted report of the Commission on Policy is the provision made for the gradual development of an International "Curriculum on Religious Education, which shall provide in integrated fashion for both Sunday and week-day hours." In this larger task of curriculum construction the Lesson Committee is to "avail itself as far as possible of the counsel and services of the Committee on Education, of the International Sunday School Council of Religious Education, through its Section on Materials and Methods of Instruction."

FLOWERS and Children's Day are appropriate in the month of June. In the last forty years Children's Day has come to be a recognized institution and an outstanding day in nearly all the Protestant Churches. There are great gains in the proper observance of Children's Day. The day affords one of the best opportunities in the year for children, themselves, to take part in the service. For the adult, the "child is placed in the midst" and the church is reminded of the exceeding great importance of child life, child nurture and training in the home, the church school and in all the agencies of the church. The adult, too, is reminded of the words of Christ, that he must enter the kingdom of heaven as a little child. Mencius, the Chinese moralist, second only to Confucius, said, almost in the words of Christ: "The great man is he who does not lose his child heart."

Children's Day is properly made, also, the occasion on the part of great denominations to present the claims of the orphan and the general educational and Sunday-school work of the denomination and to receive an offering for these objects. The instinct of a child to share the activities and experiences of adult life, to want to help in the work of the world, is the beginning of the formation of character and of life interest.

Children's Day affords the unique opportunity to develop this instinct on the plane of the child's understanding, when the appeal is made in behalf of other children who are either homeless or need education or who are to be reached and brought into the Sunday school. The presence of the children on Children's Day serves to remind us of the pregnant words of the founder of the kindergarten: "Let us learn from our children; so shall the lives of our children bring peace and joy to us; so shall we begin to be and to become wise."

TWO noted professors of English literature on either side of the Atlantic have lately borne noteworthy testimony to the value of Bible reading and study as essential to education. These significant words are in a line with recent action at Harvard in requiring the study of the Bible in literary courses, and in the place given to Bible in the entrance requirements at Columbia.

William Lyon Phelps is writing for the *Ladies' Home Journal* a notable series of twelve articles on "Human Nature in the Bible." In them this well-known professor of English at Yale considers the Bible as literature revealing "the grandeur, the folly, the nobility, the baseness of human nature." He says, "Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can among Europeans or Americans form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than all other books put together. It is a revelation of divinity and humanity. I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than the college course without the Bible."

The *Ladies' Home Journal* adds a thoughtful editorial upon "Read the Bible," in which the editor says: "There is no greater need in our present-day civilization than a knowledge of and a love for the Bible. No one who knows the Bible and learns how to read it for the miracles of inspiration, beauty and wisdom it contains will remain uneducated. No one to whom the Bible is a closed book is educated."

On the other side of the Atlantic Sir Arthur T. Quiller-Couch, equally noted as a writer and professor of English literature at Cambridge University, includes three lectures on "Reading the Bible" in a new volume of lectures entitled, "On the Art of Reading." Among other good things he said:

"No teacher of English can pardonably neglect what is at once the most majestic thing in our literature, and by all odds the most spiritually living thing we inherit.

"My first advice on reading the Bible is that you do it.

"Through neglect of the Bible much of our common language has lost its dignity with its homeliness. It has lost the coloring of the Scriptures, the intonation of the Scriptures, the scriptural habit.

"My simple advice is that you not only read the Bible early, but read it again and again.

"I dare say, after all, that the best way is not to bother a boy too early and overmuch with history; that the best way is to let him romp at first through the Scriptures even as he might through 'The Arabian Nights.'"

NEWS of the death of Dr. Frank L. Brown, General Secretary of the World's Sunday School Association, has brought sincere sorrow to the multitudes of Sunday-school leaders and workers in all parts of the world. He died at his Brooklyn home on March 23 after a brief illness. The funeral service was held at the regular Sunday-school hour on March 26, at Bushwick Avenue Methodist Episcopal Church, and was the occasion of a remarkable community tribute to an honored and beloved citizen and friend. A tribute in verse, written by Joseph Clark, contains these appropriate lines:

He is not gone! *He lives!*
He lives in ministries and books;
He lives in sacred memories;
He lives in lives of boys now grown to men;
In lives of girls since passed to womanhood;
In children's hearts, bewildered at the change.

He lives in Brazil's mountain steeps;
On Japan's flowering isles:
In China's vast domain:
On India's coral strands:
By Egypt's fertile Nile;
On Europe's war-scarred fields—
Wher'er his Lord, the Christ, is preached
The earth around, *there* still he lives.

Religious Faith and Adequate Training

AN interesting study in educational statistics has recently been made with a view to determining the proportion of college and university students in the United States who come from Christian homes. Results thus far obtained, though incomplete, make two points very clear. Of the total student body of American colleges and universities, fully three fourths come from Protestant Christian homes. Denominational representation in the student body is well distributed.

These facts have a bearing on the teaching program of the church. They reveal a direct and clearly traceable relationship between vital religious faith and interest in a liberal education. They suggest that higher education in the United States is dependent for its promotion and support upon the Christian forces of state and nation. They remind us that back of the American colleges and universities, supplying practically their entire student body, are the Christian home and the Christian church, two institutions that are absolutely fundamental to human progress through the maintenance and spread of Christian democracy. The whole structure of our Christian civilization and the hope of its ultimate extension to the ends of the earth rest upon these two institutions and are dependent upon the program of Christian nurture and training which together they provide and effectively administer.

THEY err who would draw a sharp line of demarcation between secular and religious education, as do those who condemn the public schools of the United States as godless and anti-Christian. Were this accusation true and were the forces of opposition to public education to succeed in their persistent efforts to weaken the American public schools, and to reduce them to the point of inefficiency, there would be little hope of success for a nation-wide program of Protestant Christian teaching through religious day schools and church schools, such as we have come to hope might be in prospect. A teaching church needs the public school. It cannot succeed without the public school. That is, it cannot succeed without the measure of popular intelligence which a thoroughly standardized and efficiently administered public-school system insures. Whether or not we are to expect or to seek for the reinstatement of religion in the curriculum of the public school, the profession of teaching does provide a field for Christian service that should be pointed out more than it now is to young people desiring to invest their lives where they will count in a large way for the upbuilding of the kingdom. If the public school is to do its part toward the development of character in the individual, it must be a school taught and administered, as well as supported, by men and women who hold the Christian view of God and the world, and who have been inspired and spiritually equipped for their service and teaching by a teaching church. And I cannot escape the conviction that the active support and intelligent promotion of public education is one of the implied obligations of membership in a teaching church, and that it constitutes one of the greatest, though, as yet, one of the undiscovered avenues of Christian service open to church boards of religious education.

LIKEWISE do those err who would draw a sharp contrast between evangelism and religious education, identifying evangelism with the extreme reclamationist movement in the church. Evangelism is too good a term and too pregnant with meanings far outreaching the reclamationist doctrine to be surrendered in any such fashion. It is the ultimate and culminating objective of all the functional activities and extensional enterprises of the church, including those constructive processes in character formation which characterize the work of religious nurture and training. Religious education is a means to an end. Evangelism, in the sense of the Christianization of the individual and of society, *is that end.* A complete program of religious teaching will provide for the special treatment of delinquents, whatever the measure or degree of that delinquency may be. It will include the element of reclamation, the call of sinners to repentance, and the restoration of those who have fallen. But it will lay greatest emphasis upon means and methods of preservation, seeking constantly to provide that stimulation and guidance necessary to the normal unfolding of the spiritual life; with the necessary environmental safeguards and provision of concrete tasks, to protect that life against influences that would dwarf its stature by undermining its growth. The educational emphasis and methods are extremely important in the work of the church school. They are misconceived or misapplied when they are made to conflict with the evangelistic purpose that should dominate every Christian enterprise.

ONE other word of caution should be spoken. It will not be possible permanently to separate the program of week-day instruction in religion from the teaching program of the church school, or the training courses for teachers in religious day schools from those intended for the training of teachers in the church school. The constituencies of religious day schools and the Sunday church school are, or ought to be, largely the same. Where this is not the case, the church school has fallen short of its home missionary opportunity. Where, and in so far as the constituencies are the same, the instruction given on Sunday and that given during the week should be definitely related to each other and built into a single effective program of nurture and training.

By the same token, a good training course, or a textbook in such a course, will be equally valuable for community training schools and for training classes in the local church. Such training courses and textbooks should be projected, in so far as possible, upon an interdenominational basis, that is, in much the same way as Sunday-school lesson courses have been prepared ever since 1872, or the way in which the foreign and home mission textbooks are now produced, though more scientifically and pedagogically than has been the case in these historic examples.

My plea is for a more comprehensive and inclusive program of religious education with a unified curriculum that shall be at once broadly educational, extensively missionary, thoroughly social, and intensively evangelistic.

HENRY H. MEYER.

Findings of the Religious Education Association

Conference on Week-Day Religious Education

Chicago, March 29, to April 1, 1922

THE Nineteenth Annual Convention of the Religious Education Association is confronted by conditions which present, on the one hand, a challenge to greater achievement and, on the other, a ground for faith that this challenge will be met.

The challenge is found in conditions which compel our frank confession of failure thus far, with all that has been done in the name of religious education, to achieve a social experience worthy of religious ideals.

Our ground for faith is sound, first of all, in the fact of this confession, for the first step toward improvement is in the recognition of the need.

Another ground for this faith is to be found in the marked increase of intelligent interest in the aims and methods of religious education manifested both by individuals and by organized groups.

A striking illustration of this interest is found in the development of and the widespread interest in the week-day school of religion which we have here discussed, an interest further evidenced by the unexpectedly large and very representative attendance at this convention.

We recognize in this new movement what may prove to be a most effective agency in bringing about that improvement, the need of which we admit, provided that, at its inception it has the guidance of a trained leadership moving toward carefully defined aims and taking advantage of the best that modern education has to offer.

This movement at present represents a fine expression of religious devotion with a recognition that something is wrong, or at least inadequate in our present programs of education. But there is also need of fearless self-examination and criticism. We must develop an educational conscience. We must recognize that with religious consecration there must be a consecration to educational science, and that joining these two we may hope to build a program of religious education worthy of our faith in God.

Aims

The aim of this movement is not mere instruction; it is not dogmatic and ecclesiastical. We have as our goal the more and more adequate living of children in society, measured by the standards of religion.

Curriculum

It is plainly evident that the prevailing type of curriculum centers in biblical instruction. It is admitted, however, that the value of this instruction is to be tested by its results in experience. This conference has given evidence of a strong and growing consciousness that these values will be more adequately achieved by a curriculum which is organized about the experience of children in society and that this approach would also conserve the distinctive values of biblical instruction.

Organization

Each of the various types of organization now in use has certain advantages. It is clearly evident that we have not yet reached the stage of development at which organization can be standardized. Indeed, it is doubtful if any one type of organization can be devised which will satisfactorily meet the needs of all communities. The ideal seems to be as close an approximation to the community type as the local conditions make advisable.

Supervision

The problems of supervision in the school of religion are not essentially different from those in the general field of education. Skilled and efficient supervision is absolutely essential. The function of the supervisor is to cooperate with teachers while they are working out their tasks in improving the quality of their teaching and in developing a more adequate religious-educational experience for the children.

Public School Relationships

The week-day school is challenged by both the public school and the child to justify its claim for a share of their time and attention. School boards will not feel at liberty to grant a portion of that time of the pupil for which they are responsible unless they are assured that the experience of the pupil in the school of religion will measure up to public-school standards, nor will pupils give their attention to a program which does not awaken real interest. This is a legitimate challenge and one that the school of religion must frankly meet.

Provided this challenge is met, however, the school of religion is entitled to the opportunity to make its vital contribution to the education of the child. The importance of this contribution of the school of religion is as clearly and sympathetically recognized by the public-school men as by the church itself. The greatest hope of a satisfactory solution of these problems of relationship is found in this mutually sympathetic and cooperative attitude.

Teaching Methods

The problem-project type of teaching rightly understood involves purposeful participation by children in the educational process and making projects and problems growing out of the life of children and having religious significance the basis and center of the teaching. This is not so much a method as a point of view, and a point of view within which all valuable elements in the older approaches find their place. Teachers working from this approach can as readily grow into skill as under more traditional

(Continued on page 439)

New Light on the Week-Day Church School Movement

A Brief Report of the Convention of the Religious Education Association held in Chicago, March 29 to April 1, on the Theme, "Week-Day Religious Education"

By Hugh Hartshorne

THE recent meeting of the Religious Education Association was one of the most successful of the nineteen annual gatherings that have been held by this body. As in the days of its inception, when a great task confronted the religious forces of America, so now, it rose splendidly to the occasion, accepted the challenge of an opportunity, and lighted the way for a generation of practical effort.

Rapid Growth of the Week-Day School

During the past few months the movement for week-day religious instruction has been assuming vast proportions. Of the schools with which the Association is in touch, seven were started in 1919, seventy-seven in 1920, and one hundred and thirty-one in 1921. Several independently planned courses of study are being issued for these schools. Definite types of school have already emerged: the neighborhood type, as at Gary, governed by a community board, and forming a system in which denominational differences are ignored; the cooperating denomination type, of which there are only a few, where, as in Batavia, Ill., the churches hold their separate schools, but cooperate in certain common matters, as in their approach to public-school officials; and the local church type, conducted by churches without reference to other schools.

These schools among Protestant Christians alone number between five hundred and six hundred, and are reaching probably 50,000 children in twenty-eight or more states.

So rapid a growth is bound to show abnormalities and disproportions. It has been impossible to provide trained leadership fast enough. With the lack of definite programs adapted to the new situation, there has been a strong and dangerous tendency to duplicate the more formal aspects of Sunday-school teaching, adding thus to the dead weight of outworn method and subject matter to be removed by the progressive movement. Since the attention of the public, particularly of the school public, is being drawn to these efforts of the churches, there is added danger that a general impression will get abroad that the church is hopelessly unscientific, and that religious education is after all only a new name for an out-grown device. Needless to say, to clamp upon the religious education movement so doubtful a reputation would set the church back for a generation. Hence it was that this problem was chosen for the meeting.

The success of the convention was due to three unusual features.

First, the field was surveyed and the data were made available in advance of the convention, so that all who attended had a common body of facts on which to base their discussion.

Second, most of the papers were prepared and printed in advance, saving the time of the meetings for discussion.

Third, a committee on findings reported the results of each session at the beginning of the session following, thus keeping the convention informed of its own progress. The final report was discussed at considerable length, modified from the floor and voted upon as the expression of the sentiment of the conference.

The survey, made by Professor E. L. Shaver of Hendrix College, was printed in *Religious Education* for April. It was in two parts, one statistical and based on replies to a set of questions circulated among the schools whose addresses were known, and the other an evaluation of the work done as revealed by visits to forty-two schools in eleven states, and talks with some two hundred persons directly concerned in week-day work, as well as with many interested public-school officials. The details of the statistical survey were also translated for the convention into graphic charts[1] on display in the room where the meetings were held.

Space forbids even a résumé of this survey. Suffice it to say that it justified the fears of those who were concerned about the way things were drifting, revealing an appalling lack of grasp upon either the fundamental aims of religious education or any specific aims for week-day schools. Few seem to realize what they are about, and some who do know seem to be moving backward rather than forward. The curriculum is chaos with a few notable exceptions. Relations with public schools are opportunist. Supervision is almost negligible. The financial basis is unstable. The relations to Sunday work are unorganized.

Encouraging Features

Yet certain features are conspicuously encouraging. The friendly interest of public-school officials and teachers is noteworthy. The churches owe a great debt to the sound judgment of many experienced school men and women who have been giving freely of their time to help work out a more satisfactory plan of religious education for their communities. Furthermore, although the pay, when there is any offered, is low as compared with day-school salaries, the proportion of college or normal graduates among the teachers is high. Finally, most communities recognize that the present stage is experimental, and are frankly looking for more satisfactory procedure.

[1] It is probable that duplicates of these charts will be available for any community desiring to arouse and inform public opinion in this matter. Information may be had from the office of the Religious Education Association, 1440 East 57th Street, Chicago, Ill.

The first session dealt with the aims of week-day schools. Dr. Winchester opened the discussion with an admirable paper, which pointed out the fundamental weakness of schools which proceed on the assumption that all that is needed to reform society is to do *more* of the same thing we are now doing—give more knowledge, have more worship, develop more skill, etc., and therefore ask for more time. The real difficulty seemed to him to lie rather in the character of what we are now doing. It is our aims that are at fault, in that we ignore the essential of moral and religious education, namely, the education of *motives* through actual social experience. The basis of the curriculum must be present experience.

The need of adapting schools to local situations, as when several denominations cooperate, was pointed out in the discussion, and the need for a distinctive *objective* for the week-day school, within the general aim of religious education, was also felt.

The second session discussed opposing theories of the curriculum, of which Professor Coe mentioned five:

1. The Catholic ecclesiastical type, characterized by autocratic authority, dogma, prescribed rules of conduct, and emphasis on the salvation of the individual.

2. The Protestant ecclesiastical type, which is similar to the above, although more flexible.

3. The biblical-dogmatic type, emphasizing contents, subject matter, but after all based on dogmatic beliefs which the Bible is used to defend.

4. Enrichment type, extending and adapting material and methods, and using worship, social service, etc., as adjuncts.

5. Experience-forming type, without fixed subject matter and proceeding by the problem-project principle, religion being conceived as purposeful living.

The fourth type seems to be the most popular, with an increasing tendency toward the fifth, with its emphasis on the growing experience of the children rather than on inflexible material which is to be "put over."

The third session included various topics. The writer happened to be one to discuss the possibility of worship, which the survey shows to be even more neglected than it is in the usual church school. Discussion revealed many worth-while experiments. Professor Smith's delightful paper on the fine arts in the curriculum was read by Mr. Butler of Providence.

An Inclusive Program

The discussion of the problem of coordination of week-day and church schools pointed to a woeful lack of conviction as well as a morass of difficulties. The only practicable solution seems to be an *inclusive* program in which both week-day and Sunday schedules will take a definite place.

The poverty of the present curriculum was shown when it was asked whether anything was being done with such current problems as The Welfare of the Community, Industrial and Social Justice, World Peace and Justice. Nothing at the convention more clearly condemned the dogmatic biblical approach than this evidence of the neglect of real human problems and relationships by week-day schools.

The advantages and disadvantages of various types of organization were discussed at the fourth session by experienced men. It was clear that no one type would fit all communities and that communities should be encouraged to study their situations and not adopt a ready-made plan without investigation. Professor Stout's suggestive paper on supervision emphasized this neglected aspect of the work, showing how vitally important it is that the teachers should not be left without help or the school without a coordinating head.

The fifth session listened to one of the most significant papers of the convention, by Jesse B. Davis, State Superintendent of Secondary Schools of Connecticut. The grounds for hesitation in granting hasty requests for time from the public-school schedule were made entirely clear. The School Boards are responsible to the community and must therefore be cautious. What is the aim of these new schools? Religion? Is it proposed to teach religion out of a book? Are the essential factors present? Can they do what the public schools cannot do? Official action involves sanction and legal enforcement, but is enforced procedure desirable? Can't the church stand on its own feet? Surely the schools are eager to help in every feasible way. And he made the following valuable suggestions:

Get public school teachers on week-day boards to show how the public school can be supplemented without overlapping.

Consult with public-school teachers on details of children's conduct and secure cooperation in solving special problems.

Correlate extra-curricula activities of the day school with the week-day church-school program.

Possibly conduct a service of worship before the beginning of each school day for all pupils who wish to attend, in some near-by church, with day-school teachers present.

Use Sunday to its full capacity before asking for week-day time.

Discussion brought out the importance of the spirit of cooperation and the fatality of antagonisms and competitions between school and church.

Professor Coe, who, as Chairman of the Council, presided at all the sessions, brought the attention of the convention sharply to a focus in a requested speech at the sixth session, in which he challenged the educational conscience of the church. This is not a problem of more schools, nor of mechanical devices. It is a problem of human relations. How can we do our utmost to build schools worthy of our faith in God?

He said the movement has shown real religious devotion and a recognition that there is something wrong or inadequate about the present tendencies. But the assumptions underlying the movement are dangerous and the situation is most portentous. Alleged schools are being started on a wrong basis, and the inevitable result will be a reaction against the whole religious-education movement unless the problem is tackled fundamentally. We need not only religious devotion, but consecration to educational science, and the combined wisdom of many.

Interest in Project Method

The discussion of methods showed a strong interest in the problem-project principle, of which illustrations were given which revealed results not only in the way of good habits, fine purposes, and real achievements of social value, but also in more *knowledge* than could be secured by a direct effort to hand over knowledge ready made.

The writer's paper on "Can Growth in Religion be Measured?" drew attention to the need of a more thorough

analysis of the meaning of growth in religion before attempting to place reliance on the type of test now being produced. What is being tested? And is this what we really need to know?

The seventh session raised unanswered questions about the training and qualifications of teachers. It was recognized that a community should begin slowly, and if it found it necessary to use untrained teachers it should do so only under such expert supervision as would provide the needed training.

The final session discussed the report of the Findings Committee at length, and after changes had been made in it, adopted it, in the form which appears on the page preceding this article. This statement represents the results of a careful survey, the contribution of several admirable papers, and the active discussion at eight conference sessions of those who in this country are best qualified by their experience of week-day schools and their general training in religious education to arrive at reasonable standards for the guidance of future experiment. The clear-cut conclusions reached more than justify the enormous effort that went into the preparation and conduct of the convention.

A Continuation Committee is at work on the organization of all of this material in a form suitable for publication, and on the question, also, of the continued study of the movement. It is of interest to note that professional workers in week-day schools organized at this convention a new Department in the Association known as the Department of Week-Day Church Schools.

Significance of the Week-Day Conference

of the Religious Education Association

By Henry F. Cope

The cause of religious education faces the greatest opportunity today for world-wide success that it has ever known. We must emphasize the ideals that we hold in common and move forward with the zeal of holy crusaders. The details of our program will be improved with experience. The need is for immediate action, whole-hearted, unselfish, united. God will honor such action with victory.—*Arlo Ayres Brown.*

One-Minute Message to the International Sunday School Convention

THE recent convention of The Religious Education Association was really a highly specialized conference on the problems of week-day religious education. The attention of hundreds of persons from all parts of the United States was focused on this subject for eight sessions, and groups, nucleated about other interests—such as Teachers of Bible in Colleges, Directors in Church Schools, etc. —also in other sessions gave their attention to the needs and methods of week-day work. At some meetings fully one thousand persons were present, not to listen to speeches, nor even to endure the reading of papers, for practically all the material was printed in advance or shown in graphic charts about the room, and the chairman, as well as those present, evidently expected that those who discussed would have studied the material in advance. Those who were present and participating included pastors, teachers in week-day schools, church-school directors, college and seminary professors and other types of professional educators.

The chief significance of such a conference to the movement for week-day religious education lies in the very fact of the conference itself. The movement must have achieved already notable significance in order to justify and effect such a gathering of persons and to secure so much serious, concentrated study. And such a prolonged, careful, thorough-going analysis of the situation and consideration of its needs cannot fail to have lasting, far-reaching and significant effects on the movement. When the history of this new development in religious education is to be told, one indication of the present stage of development, and, perhaps, most of all of the present stage of opinion regarding the development, will be the fact that for several days a thousand persons sat together in serious study of that work and its problems.

Outside of such general considerations the outstanding features of the convention, so far as they are significant for the movement, seemed to me, as one who confessedly stands too close to the engine room to be able easily to measure progress, to be: first, the important facts regarding week-day schools of religion were brought out by a careful survey of the field. The surveyor, Professor Erwin L. Shaver, of Hendrix College, spent over three months on this work, visiting a large number of schools and gathering the statistical and descriptive material. His report showed the spread of the movement, the types of schools, the tendencies as to types, the enrollment, types of building and equipment, hours and schedules, curricula, teaching methods and teaching abilities, costs of schools and systems and many other important facts were shown in over fifty statistical tables. Situations and needs were carefully analyzed in a remarkably impartial manner. In the judgment of experienced educators this survey will help to establish standards for this type of work. Certainly such a body of facts will help to guide all who desire to move forward in week-day work, and it furnishes the factual basis upon which any constructive criticism and evaluation must proceed. It means three important things, at least, for this movement: that its workers have a common consciousness of their field; that the public have the exact situation set before them; and that datum lines are established for future measurements.

Second, the conference brought week-day religious education more exactly and fully in the focus of attention of the entire group engaged in religious education. The entire organization weight of the R. E. A. concentrated on this conference, with the result that, as never before, this form of work was brought to the serious consideration

of the members of this organization, representing many professional forms of work, many churches and all parts of the world. Undoubtedly many more persons have heard of week-day work and learned to regard it with serious thought than ever before.

Third, the attention of certain specialized groups has been concentrated on week-day work. Surely it was significant that at the conference when all departments fixed attention on this special feature there was a very much larger attendance than ever before at such special-group gatherings as the departments of Directors in Churches, Teachers of Bible, University and Colleges, Church Schools, and Teachers of Religious Education. It meant that these workers in other sections of the field were realizing the importance of this newly developed area and were preparing to give to it their best services.

Fourth, the conference brought to the definitely precipitated problems of week-day work the syndicated thought of those accustomed to think scientifically of educational problems. In other words, week-day work was treated seriously by those who can think seriously in this field. Not only were recognized authorities in religious education present and participating freely in the conference, but there were superintendents of city schools who had come from as far away as Texas for the occasion, state superintendents of public education, local superintendents, professors of education, and many experienced workers. This conforms to what is already familiar to those who have to do directly with week-day schools, that the public-school leaders give hearty support to these schools of religion whenever they are taken seriously by the people of the churches. It augurs for further and more serious support.

Fifth, the conference brought into sharp perspective many of the definite problems and dangers. It cleared the air at some points. It helped to indicate straight paths for the future. Both survey and discussion revealed certain weaknesses or suggested points on which policies had not been carefully thought through. In the matter of the curricula of these schools, for instance, it became evident that, in spite of serious effort here and there, drifting had been the prevalent tendency. The papers and discussion should serve to restrain some to whom the organization of a curriculum is an evening's pastime, or a task to be thought of in terms of printed pages alone, and to guide in the development of adequate plans for these schools. In the same manner questions of relationships to public schools, and of the qualifications of teachers, and of supervision have received new and helpful consideration. A reading of the "Findings" will indicate, what is more fully evident in the printed reports, that forward steps have been taken.

What of definite results? First, the conference gives assurance of the recognition of week-day work as having arrived—not at a terminus, but as entered definitely as one of the established forms of work in religious education and in the programs of the churches.

Second, both survey and discussion gave evidence of the possibility of cooperative work amongst churches, and both give assurance of the further extension of that kind of work especially in this field.

Third, the conference lays most definitely upon the churches a rapidly developing responsibility. It challenges the churches to new responsibility. It clearly indicates a stewardship that will pass from the churches unless they discharge it much more adequately than they have hitherto done in the field of religious education.

Fourth, the conference makes clear the larger aims of these schools. If some have been thinking of them simply as extensions of the Sunday schools, and others as little groups gathering, on a small scale, for supplementary Bible study, they must revise their concepts. That scale of effort will not suffice. This survey reveals to all the need for and the possibilities of a real system of schooling with the religious aim. It makes imperative a vision that widens from instruction to all that education should mean.

Fifth, the conference has thrown on the screen new standards of work; it has projected ideals; it has shown the possibility and necessity of high types of work, better equipment, more adequate training of teachers, and better teaching methods.

Sixth, the conference has stimulated a professional spirit among workers in week-day schools. There was organized an "Association of Employed Workers in Week-Day Religious Education." Taken with the standard discussed, this means the development of definite professional standards, and the beginnings of a movement toward steady improvement.

The total impression is that week-day work emerges from the experimental into a recognized and established form of church responsibility, that it develops from the nebulous uncertainty of independent endeavors into a new cooperative consciousness, and that it begins to think of itself in educational terms with enlarging spiritual aims.

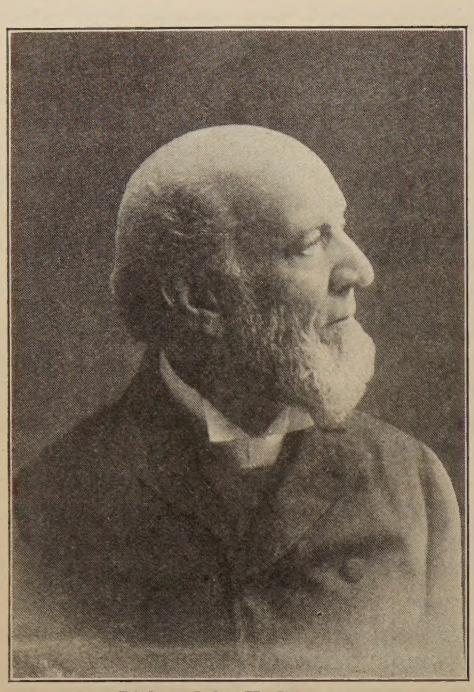
THE words Religious Education have ceased to be merely descriptive of a nation-wide movement. They have become a rallying cry. They suggest not only the need of an expanded and intensified program of religious training but also the ideals around which new loyalties are being organized.

The evangelical churches of America are concentrating their prayers and efforts upon a gigantic educational project. Patriotism, denominational loyalty, and fealty to the Son of God are fused in the motives which support their efforts. The need of heroic devotion to this cause is increasingly apparent. There is willingness to pay a large price in terms of time, personal effort, and money. Not less loyalty to the respective churches but greater loyalty to the common heritage of all the churches is revealed as the movement advances. The spirit of interchurch cooperation, of mutual trust and confidence is a precondition of success.

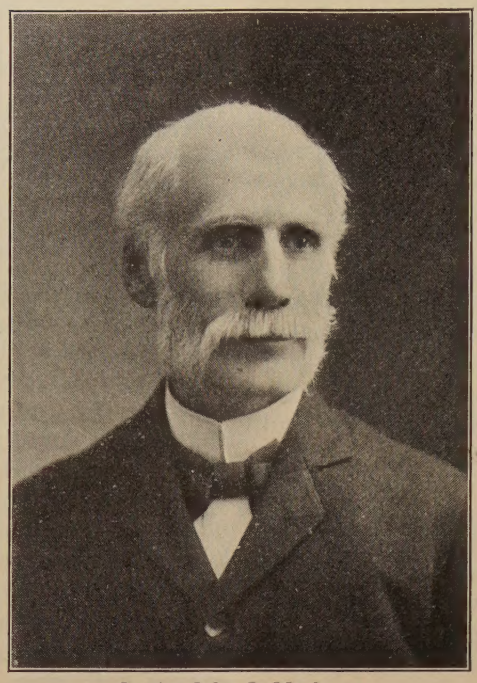
In the hands of the teachers lies very largely the destiny of this movement. The greatest immediate need is for intelligent and consecrated educational guidance in all the local communities. The future of America is not safe unless the children receive proper religious training. We look to the consecrated teachers of evangelical Christianity to save America. Religious education is now known to be the only adequate instrument whereby the kingdom of God will be realized. This field offers the most direct and effective means of realizing our Lord's vision. To join this movement intelligently and in a spirit of self-sacrificing devotion is to share his vision and passion.

—Norman E. Richardson

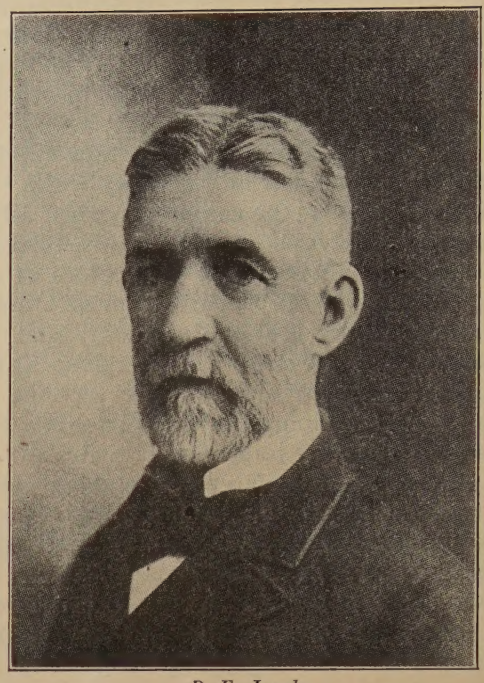
One-Minute Message to the International Sunday School Convention



Bishop John H. Vincent
Sunday School Editor, Methodist Episcopal Church, 1868-1888. One of the pioneers in cooperative work in the Sunday school



Justice John J. Maclaren
Supreme Court Justice for the Province of Ontario. One of the pioneer Sunday-school workers in Canada and an active lay worker in the Methodist Church. Member of the International Sunday School Lesson Committee



B. F. Jacobs
One of the founders and early leaders in International Sunday-school work. Member of the International Sunday School Lesson Committee, 1872-1902

The International Sunday School Engine

By E. Morris Fergusson

SOMEBODY, or something, has been stirring up the American Sunday school. The dear old institution is not what it used to be.

"When I was a boy," says old Deacon Jones, "the Sunday school was a great place for us boys and girls to go to. Somehow I don't feel that way about it now. I have a Bible yet that I earned with my blue and red tickets for saying verses in the infant class.

"We stayed with the infant teacher till I guess we got too lively for her to manage; and then they gave us a teacher and we went out into the main room. Before we left that teacher some of us had children of our own. She was certainly a faithful worker.

"What became of the other classes? Well, I suppose they dropped out. The boys got too big to come any more, you know. There were few teachers like the one we got.

"The infant class and the Bible class and all the rest of us had our opening and closing exercises in the main room. The superintendent read the lesson verse and verse about; and those who hadn't lost their quarterlies would read with him. After lesson study he gave us a blackboard review and asked us questions. Once in a while we had a very interesting lesson.

"We had a Sunday-school library in those days. Every Sunday you could draw a book—sort of a lottery, you understand. You might get Bunyan's Holy War, or the Memoirs of some missionary; and then again you might get a pretty lively story with some religion thrown in. They tried to do good with those books, and occasionally they hit it.

"But things are so different now. The old library is all gone. No lesson for all the school to study together. No teachers for more than three years at a time. No tickets in the infant class; they just play games and tell stories. No gathering of the whole school together every Sunday. Why, you can belong to that Sunday school and never be there for one Sunday in the year. They have so many new methods that we old fellows hardly know it for the same place."

Sure enough, the old Sunday school has changed considerably since the Deacon was a boy. What has changed it? There is nothing in the inner nature of the Sunday school to cause such a steady progress toward higher educational ideals. Left to itself, the average Sunday school, in city and country, is more apt to go backward than forward; though as a rule it evinces a positive genius for standing still. Some of the general educational progress of the age has here and there seeped in and caused reforms in practice. But until quite recent years the public-school folks and the Sunday-school folks each went their own way with very little conscious cooperation. Some force has been at work to build up the American Sunday school.

It is ninety years since the first National Sunday School Convention was held in America. That convention's record as a method-maker has never been equaled by any of its successors. It opened the era of territorial Sunday-school convention work in North America. It is out of this convention movement, as it used to be called, that the Sunday schools of the United States and Canada have developed the power-plant for the rebuilding of the old Sunday school that Deacon Jones used to know.

Today, wherever a traveler may go in the settled parts of the United States and Canada, he will find the Protestant Sunday schools organized in county associations and coming together by their delegates in annual convention. In thousands of townships and districts, also, and in numerous cities, the same channels of inter-school helpfulness have been created and the Sunday schools taught to exchange stimulus and improvement thereby. This vast tissue of local and county organization, with the labors of the voluntary officers who represent it from year to year in their respective fields, is beyond anything else the mechanism of American Sunday-school progress.

But no more than the Sunday school does this mechanism create, sustain and improve itself. Every one of those little associations had to be organized by somebody, and usually reorganized again and again. Every local and county president has to be given his date and his program, at least in suggestive outline. Some leader from headquarters must attend each county convention, or the organization will surely settle down into the ruts, like so many of the schools it represents. The only thing that is deader than a dead-and-alive Sunday school is a dead-and-alive county association, with a president who knows it all and does nearly everything himself, and an executive committee that is perfectly satisfied with the way things are going.

To vitalize every county association in a state, setting its officers to work for the upbuilding of all their Sunday schools, is a great year's job for a four-square Christian leader and a well-selected and well-trained staff. Such a man is usually called a general secretary. The agency that employs him and his staff, that raises the needed funds for salaries and expense, and that otherwise sustains and unifies the general secretary's work, is called the state or provincial Sunday-school association.

The Power House of Progress

And while the state association, like its counties, is independent in the details of its own field and has to work out its own salvation and make its own record of efficiency and progress, it also must have behind it a central body, guaranteeing the continuance of its organization, supplying its standards, its programs of effort and much of its field literature, training its key workers, paid and voluntary, and in many other ways cooperating to insure its success. In this central body we come at last to the power house of progress that has been, for all these years, the secret of those changes that cause the good Deacon to shake his head.

Once we called this thing "the convention movement." Then it got the name of "The International Sunday School Convention"; the successive and distinct International Conventions being its characteristic feature. For many years we have known it as "The International Sunday School Association." Last February, after a rather strenuous courtship, it got married and changed its name. Now it is "The International Sunday School Council of Religious Education"; and to all its faithful North American Sunday-school friends it will be "at home" in the big Convention Hall, Kansas City, Missouri, this very month, June 21-27, 1922!

The bride, you see, is not ashamed of her maiden name. She is just as much the Sunday-school convention movement as she was in 1832. She still believes that progress comes only when Christian workers of all denominations get together, talk together and work together. With all the many departmental activities and side lines of a modern well-organized county Sunday-school association, it is still the annual convention, and what it does makes or mars the success of the work of the organization for the coming year. The annual state convention is the fly-wheel of the state association engine. And if the great Convention so soon to assemble in Kansas City does as much for progress as was accomplished at Buffalo in 1918, at Chicago in 1914, at San Francisco in 1911 or at Louisville in 1908—and we expect it to do much more—it will mark one more era in the long story of how the modern Sunday school is coming into its own.

Development of the Engine

Suppose we take a look at a few of the events that have marked the development of this big Sunday-school engine. And first of all, when did it begin? Now that is a hard question to answer. When does a Ford car begin? Did you ever see them growing, strung along that endless railway that runs through Henry Ford's shop in Detroit? Somewhere in the shops they assemble an ungainly steel frame; and it finds its way to the head of the railway and starts for your back yard. Then it gets a front axle, a rear axle and two pairs of wheels. Now it rolls along till an engine sprouts up in front and a gasoline tank swells out just back of the front axle. Gangs of swift-fingered men follow it for eight or ten feet, reaching madly behind them into the barrels of nuts and bolts, and then jumping back to do it over again for the next one. Just as it reaches the end of its road one of the imps mounts the tank and grabs the steering wheel. Another gives the crank a throw; the new-born engine starts its quick breathing; and out goes the naked chassis to its place of parking in the yard, there to await what particular body may be wished on it when the body factory is ready. When did it begin? It had a dozen beginnings, and so had this central International engine of the American Sunday school.

It was the American Sunday School Union, that faithful band of fighters against sectarian jealousy and division and champions of the new and still far from welcome visitor, the Sunday school, that called the conference that called the first of our Sunday-school national conventions. They knew better than to do the calling themselves. The conference, however, represented many Sunday schools and interests not affiliated with the Union; and the two able committees it created planned so wisely and worked so diligently that when the two hundred and twenty delegates from fourteen states and territories, braving the hardships, delays and expense of travel and the cholera epidemic that then held the metropolis in its grip, came together in New York on Wednesday, October 3, 1832, they were able in seven sessions to discuss and settle more than half of the live issues of method then agitating and dividing the Sunday-school world. Unable to cover all, they called another convention for the following spring, which took up and practically finished what the first convention had undertaken. Together, these two notable meetings studied, evaluated and standardized the loose and haphazard methods that had grown up, Topsy-fashion, in the American Sunday schools of the early years.

And then, for more than a quarter of a century, there

were no more national conventions of the friends of the Sunday school, except—an important exception—the annual meetings of the Union in Philadelphia. The Union, starting in 1817, had paved the way for some publication work by the larger denominations for their Sunday schools; though even in this field it kept far in the lead both as to variety and amount of service. As a missionary organization for the spread of the Sunday-school idea among the churches and out on the frontier it worked alone sixty years or more. In the wilds of southern Illinois it planted a little Sunday school at Winchester, and after a few years, the school having died, it sent another missionary to start it again. The field worker who listens when the folks say "We tried that here once, and it wouldn't work," will not get far. Try it again! This time the school did go; and, better still, it found, saved and set going Stephen Paxson.

Fired with love for souls and zeal for the Sunday school, this lame, stammering, untaught farmer went out over Scott County, organizing schools and trying as best he could to show them what little he had learned as to how the work should be done. He did the work for love; he was not a Union missionary, on the rich salary of a dollar a day when in the field, until some years later. He began to get the people together in little gatherings, despite the sectarian bitterness then prevailing, and he found these a great help.

Then came the thought, Why not get them together for the whole of Scott County? Up on the highlands dwelt some New England settlers of education and leadership power. Down along the river bottom they were just learning to read; yet these, too, knew something and could help. So Paxson called his county convention at Winchester, April 20, 1846, and that was the beginning of the county convention work of our Sunday-school workers.

Another convention, in the adjoining county of Pike, was held that fall; then others, and soon the idea spread over the state, adding much to the strength of the Sunday-school movement. After ten years the leaders began to organize the townships also. By 1860 they were ready for a state convention, and it was a fine one. But the Civil War came on, and the interest of the Illinois workers was diverted for a season.

Meanwhile, as a part of the great spiritual ground swell, known as the revival of 1857, state Sunday-school conventions were called in several of the eastern states. In Connecticut a young man of Hartford, Henry Clay Trumbull, was made county secretary, canvassed the Sunday schools of his county and secured the appointment of a like secretary for the other seven counties of the state. Trumbull's statistical report, showing for the first time how many were in and how many out of the Sunday schools in each county, made a sensation. The convention movement, in state and county, began to take shape as organization and to find its proper function in the life of the field. The growing convention spirit found expression in the Third National Convention, which convened in Philadelphia on Washington's Birthday, 1859.

Right here, if anywhere, can we say the International Sunday School Council of Religious Education was born. This was the first of the national conventions that undertook to provide for the perpetuation of the national conventions as a system. It appointed a committee to call another convention two years later. To be sure, the committee didn't do it, and if they had, some delegates would have had pretty good excuses for absence. But after the long, hard war was over, the Illinois men, Jacobs, Reynolds, Tyng, Chaplain McCabe and the rest, with George H. Stuart of Philadelphia, chairman of the committee named in 1859, Chaplain Trumbull of the Tenth Connecticut, and many another earnest Christian worker, North and South, came back home, and the Sunday-school cause started forward again. This time it was not the American Sunday School Union, but the International Committee of Young Men's Christian Associations that did the stirring up, at its annual meeting in Detroit in 1868. Their delegates, some of them, met in conference and named a committee to call a national convention for the Sunday schools. The old committee waked to life; the two joined forces, and the Fourth National Convention of Newark, New Jersey, was the result. It, too, named an executive committee to call another convention, naming April, 1872, as the time and Indianapolis as the place. From that time the orderly succession of conventions and executive committees has been unbroken; though since 1914 the interval has been four years, not three as before. May the convention of 1922 mark the beginning of still greater progress.

Sunday School

By Angelo Patri

"WHERE are you going, Peter?"

"To Sunday school."

"So'm I. Wish I wasn't."

"Why don't you stay home, then?"

"Can't. Got to go."

"Who makes you?"

"My father and mother. Don't yours?"

"Nope. They said I could go if I wanted to. I don't have to."

"Wish somebody'd say I didn't have to go. Bet I wouldn't."

"Tell your folks you don't want to. Maybe they'll let you stay out."

So George told his father and mother that Peter's father and mother didn't make him go to Sunday school, but he went anyhow, and he wished they'd say he didn't have to go if he didn't want to—and although that sounds very much mixed up, George's parents understood.

"You wouldn't go at all if we didn't make you go?" asked his mother.

"No, I'd never go."

"Very well. You needn't go," said his mother calmly, and buried herself in her newspaper.

George gazed unbelievingly at the back of the newspaper, but as nothing more was said, he went out and called: "Hey, Pete. I don't have to go any more, either. Mom says I don't have to go to Sunday school if I don't want to."

"Huh," said Pete, struggling with a shoestring, "what of it?"

The next Sunday George watched his sister getting ready for Sunday school. He made elaborate preparations for staying at home. Nobody noticed him except to say "Good-by" pleasantly as each left the house to go to the church.

He read for a few minutes, but the silent house made him restless. He went into the garden and pulled a couple of weeds. Then he went to the gate and looked down the silent street toward the church.

"Suppose they're singing now and soon Bud will be taking up the collection we made for those Chinese kids. And I have the most money. But I'll send it in. I'm glad I'm not going any more."

Then he yawned. He looked up and down the street. No, there were none of his friends to play with. He yawned again. Sunday was a dull day. A very dull day. Still, this was better than going to Sunday school. Oh, yes. Lots better.

Next Sunday George got his papers and books together and went to Sunday school. He caught up to Peter on the way.

"Oh, hullo. Thought you weren't coming any more?"

"Oh, I'm going to go once in a while. I don't have to go, you know." And George strutted along in the pride of his free will.

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A Man-Size Contract

The Fifth National Convention of 1872 was famous in one way and noteworthy in three. We all know that there was first appointed the International Lesson Committee, to select for all the denominational and independent publishing houses one common weekly Bible Sunday-school lesson. The Sunday-school engine took on its first man-size contract to deliver service to the field. But that convention also annexed the Canadian provinces, making its work for the future International; and it also, through its executive committee, took an Illinois man who had made statistics his hobby—E. Payson Porter—and made him its International statistical secretary, the original staff worker of the International force. Here again, then, we have a point where the Sunday-school engine may be said to have begun.

The First and Second International conventions, at Baltimore, 1875 and Atlanta, 1878, were noteworthy in the heartiness of Christian fellowship expressed, and in the self-forgetful hospitality extended by Southern entertainers to their Northern visitors so soon after the fires of war. The state and provincial associations were also holding great conventions, but the convention movement as such was on the wane. There was too much sentiment and too little program. Illinois, under its little group of Chicago and Peoria leaders, had begun to develop a real program of state-wide advance, and there were those who now saw the need for such a spirit in the work of the International Convention.

But there were others who felt strongly the opposite way. Some were denominational leaders, jealous for the prerogatives of their own nation-wide organizations. Others were state-minded officers of state associations that felt sufficient in themselves and were unwilling to approve more than a nominal assessment for overhead expenditure. A low-pressure central engine, with an executive committee whose chairman was changed each triennium, a plodding statistician for the only staff worker, and he working without expense to the Convention, and no policy beyond the getting up of a rousing meeting every three years—that suited these conservatives very well.

Then came the Convention of 1881. It met at Toronto. When it adjourned, the conservatives were routed, horse, foot and dragoons. Mr. Porter had been re-elected statistical secretary on a living salary; the state and provincial associations had been pledged for the unheard-of total of about $2,500 a year; the Illinois group of leaders had carried with them the progressives from the other states, and B. F. Jacobs of Chicago had been made the chairman of the executive committee. There was a king in Israel.

Not all at once did the real International power-plant begin to pulsate through the work on the field—not even with "that steam-engine of a man, Jacobs," as Edward Eggleston had called him, at the throttle. Like pulling teeth was the collection of those annual pledges, and the modest budget of $2,800 a year set before the Convention was not fully raised or spent. The employment of Mr. Porter was not continued beyond the triennium; though much of his work still went on.

Yet there was great advance notwithstanding. By the chairman's energy new state fields were visited and correspondents found and interested in the project of Sunday-school field organization. Chances were seized or made to send delegations to state conventions, new and old. Porter's steady statistical pressure was utilized to bring and keep the fields in line and up to their standard duty. Each International convention recorded a big advance. Louisville, 1884, showed the fruits of the new leader's policy, and among its many delegates was sandwiched in a young fellow named Marion Lawrance from Toledo. Chicago, 1887, proved the necessity for a salaried field superintendent to visit the long calendar of state conventions, and that November William Reynolds of Peoria, who had stood by the work so faithfully as a business man and a Sunday-school worker, took up the task and gave it of his best for ten busy and fruitful years, till he dropped in the harness.

The Cause Grows

For such a cause as Jacobs led, the North American Continent was too narrow a field. It must spread around the world, or turn in on itself and die. Largely through his initiative, the Convention's force was thrown into a plan for a World's Convention, held at London in July, 1889. Other world-gatherings had been held by the London Sunday-school Union in 1862, and by it and other bodies in 1880, both in London. But this was really the "First," because it planned its own perpetuation, and by causing the appointment of Dr. J. L. Phillips as secretary for the Sunday-school work of India it began a continuing World's Sunday-school Convention work. The World's Association, with the splendid sweep of its service today, is the child of the International, as to our half of its parentage, at any rate.

"Finangelism" has had its part to play in the International story. The depressing deficits of these latter days had their counterparts in earlier years. But in 1893 a new figure showed up in the International Executive Committee, George W. Bailey of New Jersey, and he was made chairman of the finance committee and later the treasurer. Steadily, pleasantly, inexorably, he gathered in the delinquent subscriptions and cultivated new friends, and in 1896, at Boston, he reported a comforting surplus instead of the serious deficiency that had been accumulating before. Nor did this pleasing record change while his hand was on the financial helm.

Now the stages of growth began to quicken. The pioneering days of organization were over. Nearly or quite every state and province was now fully organized, and the employed state secretaries and other field officials were rapidly multiplying. The retirement of Mr. Jacobs as chairman at Atlanta in 1899, closing his voluntary labors as correspondent with the fields, compelled the employment of an International General Secretary. By common consent, Marion Lawrance of Ohio was the man. Such an office implied an International headquarters, temporarily at Toledo, then at Chicago. By coincidence, it was also at this Atlanta convention that the auxiliary International bodies, the Field Workers' Association and the International Primary Union, were amalgamated with the Convention under the Executive Committee's supervision. Here also the primary and junior workers, led by Mrs. J. Woodbridge Barnes, chairman of the Primary Union's central committee, launched their International Primary Normal Course, the first official entry of the Convention work into the field of teacher-training. Will

(Continued on page 435)

Building-Together

By Marion Lawrance

THE first words that will greet the thousands of delegates who will assemble from all the states and provinces of North America to attend the Sixteenth International Sunday School Convention to be held in Kansas City, Missouri, June 21-27 next, are the words at the head of this article—"Building-Together"—and at the night sessions the words will be spelled out with electric lights. These words embody the great outstanding feature of this convention, for it is expected that here the forward steps will be taken looking toward the merging of all Sunday-school forces of North America into a great, comprehensive, community program of religious education, which is to be the beginning of a new day.

The Merger

The plans for merging the two great Sunday-school bodies of the continent, namely, the Sunday School Council of Evangelical Denominations and the International Sunday School Association, have been in process for four years through a joint committee of eighteen, known as the Committee on Reference and Council. This Committee have had many meetings and have presented their findings to both bodies at their annual gatherings in Chicago last February. These findings were unanimously adopted by both bodies, and all that remains now to effect the overhead organization is the ratification of this action by the Kansas City Convention.

The Program Committee

The Program Committee which was appointed by the Executive Committee at their February meeting, 1921, is composed of forty-two men.

This full committee has had four meetings. At the last meeting held in February, 1922, the planning of the details of the convention was put into the hands of a sub-committee of eight men, four chosen from the Committee on Education and four from the Program Committee. These eight persons are as follows:

Marion Lawrance, who was named chairman of the sub-committee, with
President W. O. Thompson.
Professor H. S. Jacoby.
Dr. Sidney A. Weston.
Rev. John W. Shackford.
Dr. W. C. Barclay.
Professor Walter S. Athearn.
Mr. Myron C. Settle and
Mr. Robert M. Hopkins, Ex-officio member.
Mr. Settle as secretary.

This sub-committee has had about twelve sessions. When the program was finally cast into shape, it was presented to the entire committee.

The Program

In shaping the program, the committee has kept constantly in mind the following general outline:

1. The appalling condition in North America, indicating the spiritual illiteracy that prevails.
2. The absolute necessity of prompt and vigorous action by the religious forces to overcome this condition.
3. The conviction that the Word of God rightly taught to the rising generation, while a slow process, is nevertheless the quickest and best method of meeting the situation.
4. That this involves the presentation of a well thought out, sympathetic program of religious education for the whole field.
5. The conviction that the proposed merger is the present, right-here-at-hand, God-given channel through which to carry out this great community program.

The following selections from the topics to be discussed will indicate somewhat the method of presenting these things to the audience.

The Changing World Order.
Spiritual Illiteracy.
The Moral Situation in America.
The Outlook for Religious Education.
A Survey of the Conditions and Needs of the Field.
Christ, the Hope of the World.
The Genius of Protestant Christian Education.
The Church and Religious Education.
Fostering the Spirit of Teaching.
Christianization Through Education.
The Evangelism of Teaching.
The Presentation of the Merger.
The Spirit of the Merger.
The Part of the Churches.
The Part of the Territories.
Making the Merger Effective.
Organization of Local Church in Religious Education.
A Local Community Efficiently Organized.
Organizing the State for Religious Education.
A Church-Wide System of Training for Leadership.
Training for Leadership in Summer Schools and Camps.
The Place of Lessons in Sunday School Programs.
Recent Developments and Outlook in Lesson Making.
Methods of Teaching.
Childhood, the Hope of the World.
Conservation of Childhood.
Sunday School Evangelism.
Evangelize North America to Christianize the World.
Social Evangelism.
The Sunday School and Social and Industrial Conditions.
The Sunday School and the Eighteenth Amendment.
The Larger Program of Religious Education.
The Home and Religious Education.
Week-day Schools of Religious Education.
The Challenge of the New Quadrennium.
"Building-Together."

In addition to the presentation of these topics, each by

Convention Hall, Kansas City

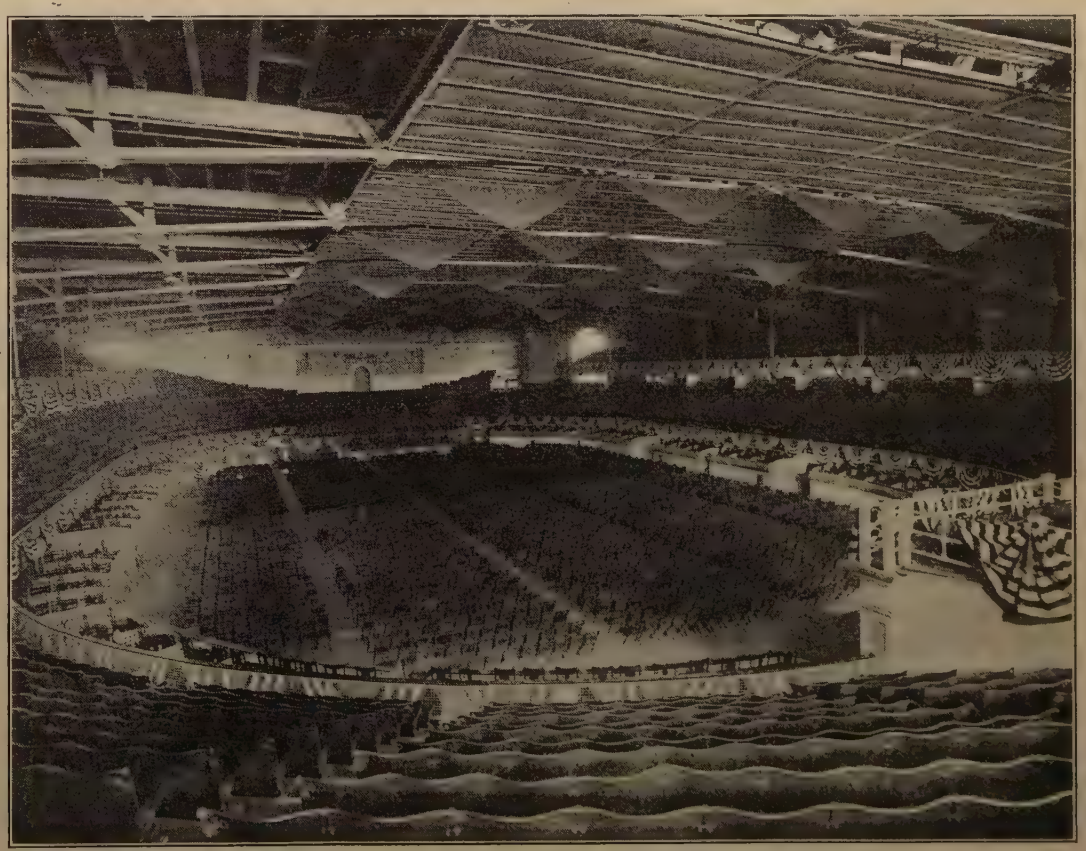
a carefully selected person especially chosen for the purpose, there are the general features, such as graphic presentations of the work of the Divisions and Departments for the last quadrennium; presentation of the Near East Relief by means of a stereopticon; adoption of the merger; financing the work for the next quadrennium; presentation of strong resolutions outlining our policies; election of the Executive Committee; program for the new quadrennium, etc. Then there are likewise three afternoons devoted to divisional conferences with no other meetings to interfere. These cover the four divisions of the work, namely: 1. Children's Division; 2. Young People's Division; 3. Adult Division; and 4. School Administration Division. These are in charge of their respective committees and superintendents. There will be subdivisions of these conferences to consider the work of each particular department within the division, taking up all phases of the work such as: Cradle Roll, Beginners, Parent Training, Home Department, Ministers' Conferences, Superintendents' Conferences, etc.

Then there is to be a series of miscellaneous conferences on two afternoons, at which time no divisional conferences will be held. They will probably include such subjects as Field Department; Business Department; Evangelism; Home Visitation; Work among the Negroes; Religious Music; Pageantry and Art; Temperance; Church School Buildings and Equipment; Church School and Church Publicity; Local Directors of Religious Education; Leaders in Community Training Schools; Daily Vacation Church Schools; and Week-day Schools of Religion, each of these under specially selected leaders.

Professor H. Augustine Smith, of Boston University, is in charge of Music, Pageantry and Art, and there will be presented at the evening sessions and through conferences, a constructive program that will give worshipful and spiritual backing to the entire convention.

Exhibits

There are to be quite a number of exhibits. The educational and commercial exhibits in Convention Hall are receiving a great deal of attention from the general Committee on Exhibits, of which Mr. Arthur F. Stevens, of New York, is chairman. There will also be an exhibit of art pictures under the direction of Professor Smith, and separate educational exhibits in the various churches where the divisional conferences are to be held. There will also be separate exhibits where some of the other conferences are held, such as those having to do with Publicity, Sunday School Architecture, etc. Every delegate should visit these exhibits.



Interior of Convention Hall, Where International Sunday School Convention Will Meet
Capacity, 13,500.

Transportation

Official Bulletin No. 4, having to do with transportation, was issued March 27 and has gone to the field. All of the Passenger Associations have granted concessions, most of them the uniform concession of one and one half fare for the round trip on the identification certificate plan. This means that no one can secure reduced rates to this convention (except those holding clergy permits and similar courtesies) without receiving from the state or provincial secretary an identification certificate provided by the Railroad Associations. These certificates are given to any one who is appointed a delegate and are also available for dependent members of the family. These identification certificates are secured, however, by all *official delegates*, from the Chicago office of the International Association. The official delegates, according to the Joint Agreement, are comprised in the following six classes:

1. Officers of the International Convention.
2. The Executive Committee of the International Association.
3. The employed Staff of the Association.
4. The Standing Committees of the Association.
5. The Life Members of the Association.
6. The International Lesson Committee.

Registrations are being taken in advance and quite a large number have already registered. The dates of selling tickets from most of the field are from June 17-23, with the final return limit of July 3. The selling date is set back to the sixteenth of June in Trunk Line and New England territory at our request. In Trans-Continental territory, which takes in the Pacific Coast states and western British Columbia, a definite rate is set, which is equivalent to approximately one and one-tenth fare for the round trip, with selling dates beginning June 1 and return limit, October 31, with stopover privileges all along the way both coming and going.

The Transportation Bulletin, giving all details, may be had of state and provincial general secretaries or of the International Office, at Chicago.

Furloughed Missionaries

By action of the Executive Committee, all furloughed missionaries are admitted to the convention without payment of their registration fee, though they all register, and they receive the same perquisites that are received by regular delegates, namely: the program, songbook, badge, notebook, printed report, etc., which altogether costs the Association approximately two dollars.

A reception is being planned for these missionaries in connection with a great banquet of the World Convention Pilgrims, that is, those who have attended World's conventions.

Registration Fees

The regular fee is $3.50. This fee should be paid in advance for the reason that the identification certificate, which is necessary in procuring reduced fare, is issued only to those who register. This does not mean that people cannot register after arriving at Kansas City, but it does mean they cannot travel to Kansas City at the special convention rate without having first registered.

The Delegations

The delegations from the various state and provincial associations are based upon the ratio of one delegate for each four thousand of Sunday-school enrollment. This would make a base enrollment of five thousand. However, within a radius of three hundred miles of Kansas City, the number of delegates has been arbitrarily increased, so that the entire delegation, including official delegates, would number 8,777. We are confidently expecting that every state and province will be represented and quite a number of the states are already asking for an increase in their delegations. This is a hopeful sign. It will no doubt be the largest Sunday-school convention ever held in the world and we are trusting it will be the best.

A Delegated Convention

According to the Joint Agreement entered into by the two bodies, the convention is to be a delegated body. While there is no limit set to the number of persons who may attend from any given state or province and receive all the benefits, nevertheless no state or province can cast more votes than are covered by the regular delegation of one vote for each four thousand of Sunday-school enrollment. For example: the State of Iowa is allotted 232 delegates, but only 116 of them can vote, for that is the number they are entitled to according to the method of determining the quotas. (These quotas are based upon the Buffalo statistics which are not up to date, but we have no later statistics that are complete for all the field.)

The Local Committee

The Kansas City Local Committee of Arrangements, known as "The Committee of 100," is already organized with Dr. Fletcher Homan as chairman, and is taking its work seriously. We have never seen a better committee than this one, and it may be depended upon that everything in connection with this convention will be handled, from the standpoint of the local city, in a masterful fashion. They have thirty sub-committees and their headquarters office is a very busy place, with Myron C. Settle in charge, as Executive Secretary.

A Call to Prayer

In view of the tremendous opportunity and responsibility of this great convention, all Christian people who are interested in this continent-wide program of religious education are urged to unite in earnest prayer for God's blessing upon the convention, upon the committee in charge of the program, upon the local committee, and indeed all phases of this great enterprise. The Christian forces of North America have the opportunity now to go forward in a united way to do the largest and most far-reaching piece of work ever undertaken along the lines of religious education.

If we fail now, will we ever have such another chance?

The One Who Stands Beside You

By Albert D. Belden

WHAT a Master of names Jesus was! He gave us the word of words for God—Father! "The Son of man" with its sweet human ring was his favorite name for himself. He calls the Holy Spirit "The Comforter," and it is a name rich with most glorious and tender meaning. The Greek word is *Paracletos*, sometimes directly translated *Paraclete*, and its literal meaning is "one called to the side of" another, hence in other words, "The One Who Stands Beside."

It is not difficult to imagine what such a word must have meant to those first disciples. They were losing One who had drawn their souls into a peculiar dependence upon himself. Trained as they were to look to him, what should they do when he was gone? As they ponder the somber outlook there falls from those lips whose every word they could so perfectly trust, this great promise of "the One who shall stand beside you."

We know how completely that promise was fulfilled. We know that a new consciousness of God, the crown of Christian experience, came to those men. As the frail flower is stayed and strengthened by the stake rising from the ground at its side, so these men, frail and fickle, weak and cowardly, stand upright, strong, immovable by the grace of the "One who stands beside them."

"We must obey God rather than men," cried one of them who had before trembled at a serving maid's sneer. This was the fruit of their fellowship with Christ—a new inner experience, sensation, of Divine Presence.

We cannot contemplate their experience without asking whether we share it. Have we as yet entered as we should or might into that vivid personal sense of God's contact with us which alone is worthy of the term "baptism of the Holy Ghost," and alone perfects our relationship of Christ? He leads us to the Father. Has he yet done so in your case?

Christians are often reproached with worshiping a man who lived two thousand years ago. That is not the case. We worship the living God who is *here* and *now*—who *was*—and *ever shall be*. His manifestation in time was but a means to an end—that end his more perfect spiritual contact and communion with the souls of men.

The Need of Perfect Companionship

After all, our chief need in life is adequate companionship. We are always feeling out after it; always looking for the soul in whose depths our own features are mirrored. The other self is the great lure of life. This is the deep inner meaning of all our friendships and alliances, our marriages and our fellowships. Our hearts are restless till they rest in another.

We know how much companionship means to us in sorrow and trouble. How much more we can bear so long as we do not stand alone. Bacon spoke truly of friendship when he claimed that "it doubles our joy and halves all our sorrow." Yet for all that *no human companionship is quite perfect or can wholly satisfy the soul.* It fails first of all in duration. How fitful is the finest friendship! There are jarring moments—easily forgiven, it may be, but none the less present. Duty may carry your friend from your side across the world and his power of spiritual communion you will find very undeveloped. And human companionship fails us in quality. Self-interest all too often dulls its vision. Always there are depths too deep—shrines too sacred—a "dweller in the innermost" too remote for mere human companionship. We need some one who can really—not approximately—share our point of view even while he transcends it.

Here is the supreme attraction of Jesus and his Holy Spirit. It was the perfect understanding Jesus showed of all who came to him that made him the magnet of souls. "Whilst thou wert under the figtree I saw thee" said Jesus to Nathanael, and the man can only gasp with astonishment and delight, "Master! *Thou art* the Son of God, *Thou* art the King of Israel!" Have you never felt such rapture at meeting one who showed unusual understanding of you and insight into your soul? But what Jesus so perfectly achieved in the flesh he more perfectly achieves in the Spirit. He went away, as Henry Drummond put it, to be nearer. By his Spirit he penetrates into the most secret place of the soul and comes truly face to face with you. In that face divine your own self is perfectly mirrored and counterparted even while he, the greater self of us all, includes and transcends your own being.

To enter into that experience is to know what Paul meant when he wrote, "And we all, with unveiled face, reflecting as in a mirror the glory of the Lord, are changed from glory unto glory."

Now is there any soul that does not desire that perfect companionship? Is there a soul living that has never felt round after that other; after the great original source of its own life and being—the One who must understand and in whose knowledge one's true life can alone be found? If every soul knows that quest, why do we not know better the finding?

To that question comes the reply that finding is certainly possible. He that seeketh shall find. "If with all your hearts ye truly seek me, ye shall ever surely find me." "If, *with all your hearts.*" We must put energy, determination, prolonged and patient attention, simple earnestness into this seeking. That assured, the "finding" should be certain, for,

No Soul is Alone in Itself

Search the mind diligently and deeply enough and this One who stands beside you will be found as the very basis and means or soul of your thinking. Herbert Spencer claimed that the only reasonable explanation of our conceptions of the finite, the temporal and the imperfect, is that they are subtly derived from deep and immediate spiritual contact with the Infinite, the Eternal and the Perfect. Is there any other explanation of these ideas that occurs to you? All measurement must be by a standard. If we feel ourselves to be limited, small, transient, must it not be because One stands beside us perfect and eternal, casting the alluring shadow of his glory upon all our doings?

Search the conscience and you come upon an authority sublime and awful in its absoluteness and perfection. The story of Luther before the Diet of Worms is typical of a constantly recurring fact in human history. Always there has stood in advance of his fellows some soul able to say, "I can do no other, so help me God!" and that soul has been able to take its lonely stand obviously only by the discovery of One, greater than all else, standing beside him. All such prophets speak "as the Holy Spirit giveth utterance." What is this pressure of moral ideals, but a higher life seeking to penetrate and elevate your own? You could feel no authority in conscience were it but yourself, or even your better self, speaking. When conscience speaks there is an echo in its tones from the eternal hills, the sea, the sky, the thunder, from all things that are or have been or ever will be. Behind its "still small voice" is all the weight of a universe built by righteousness, and all the majesty of the builder.

The unseen yet all pervading Spirit of God came forth to the seen to rivet irresistibly the attention of men. He then withdrew once more into the unseen to draw our attention after him and so concentrate it at the seat of divine power, the right hand of God, the spiritual presence and personality divine.

Now it is everything to the religious life for the haunting sense of Divine nearness, which all souls experience from time to time, to be focused in a form easily imaged to the mind, a historic figure having a certain definite behavior, and clothing with warm life and vivid reality that character we need most to find in God. This is what Jesus does. Thus he brings us to the Father, revealing him no longer as a mere rebuke to our imperfect thinking, and foolish conduct, but as our friend, our stay, our comforter, the One who stands beside us in perfect comradeship.

To enter into that truth, with all its natural exhilaration, struggling to absorb its splendor of promise and blessing, is to know "the baptism of the Holy Spirit." It is to experience that coming of the Holy Ghost which is like the coming of a flower. There is a sense in which the flower has not yet come when it is only present in bud. It is all there, but its inwardness is not revealed. Similarly with the presence of God in any life. That presence is indispensable to life itself. "In him we live and move and have our being." Yet how possible it is for us to do that and yet not know his personal indwelling. We dwell in him *apart from him* all too often. If we will let Jesus do for us his peculiar work he will, by drawing us to himself and withdrawing himself into this inner and unseen presence, bring us unto God and bring God unto us. There will break into flower in our soul all the vague hintings of that Other's presence, and our personal joy in God will be at last complete.

Religion and Mathematics

By Elizabeth Jenkins

UNDER the title *Religio Mathematical* David Eugene Smith, Professor of Mathematics, Teachers College, Columbia University, made his presidential address, September, 1921, before the Mathematical Association of America. The following month this noteworthy address was published in the *American Mathematical Monthly,* and a month later was reprinted in the *Teachers College Record,* Columbia University.

What makes this address noteworthy is Professor Smith's sincere conviction that what was said needed to be said by one in his scientific profession, not so much to change the point of view of those in it as to spread the message abroad that mathematics, instead of being a cold, rigid science devoid of idealism, is in reality a science in which one works consciously according to eternal, unchangeable laws, and by projecting his thought beyond the finite into the infinite stands in all humbleness before the immensity of the unknown.

Professor Smith does not claim that mathematics makes a man religious, but he does claim that mathematics increases the faith of the man who has faith. Neither does he counsel his colleagues to preach in words, but rather in the silence which means embodying the truth. He says in part: "We should teach 'the science venerable,' not merely for its technique; not solely for this little group of laws or that; not only for a body of unrelated propositions or for some examination set by the schools, but we should teach it primarily for the beauty of discipline, for 'the music of the spheres,' and for the faith that it gives in eternal law, in the infinite, and in the reality of the imaginary; and for the feeling of humility that results from our comparision of the laws within our reach and those which obtain in the transfinite domain. With such a spirit to guide us, what teachers we would be!—whether of those who are standing on the threshold, of those who are passing through the realms of mystery that lead to manhood and womanhood, of those of mature years, or of those who, as the ancients were wont to say, 'number their years upon their right hand.'"

Such is the spirit of great teachers, of spiritual leaders, those whose idealism is founded on an unshakable faith in eternal law, and idealism kindled anew as they stand awed in the presence of the vast unknown, an idealism that quickens in their fellowmen faith in things eternal.

This is an age when spiritual leadership is sought far and wide; it is also an age when men and women of great intellectuality and high purpose are devoting their lives to the quest of science. It is not strange, therefore, that spiritual leadership should be found among their number. For whenever they, standing at the limits of the known in science, reach out into the vast unknown of infinity, and then give utterance to what they have experienced, their message comes to us with the convincing force of those who have been in the presence of the infinite, those who have glimpsed things past human understanding, and stand reverent before the magnitude of the revelation. At such times science and religion become one, with religion, as it were, giving wings to the body of science.

In the spirit of the great Teacher, Professor Smith has brought us this message, and that he wrote it when "on the heights" is evidenced by its power not only to expand the thought, but to uplift the soul and put one in the attitude of wonder and worship, the attitude of a little child wherein is the beginning of wisdom.

One-Minute Messages

For Delegates to the Kansas City Convention

Secured by the Editors of THE CHURCH SCHOOL *in response to a request sent to outstanding church-school leaders throughout Canada and the United States. The letter from the editors read as follows:*

> *"If you were given just one minute in which to speak to the church-school workers of North America who will gather at the Kansas City Convention, what would you say?"*

We believe these timely messages should have a place in the thought, if not in the discussions, at Kansas City. They emphasize matters of first importance for our religious-educational program. Some of the messages will be found on other pages of the magazine.—The Editors.

Let Us Have Confidence in Each Other

THE merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into the International Sunday School Council of Religious Education makes possible the greatest forward movement in religious education ever presented to North America.

If the contracting parties will now lose themselves in the task of putting across a unified program and do it with determination, confidence in each other, and in the finest brotherly spirit and fashion, religious education will make greater advance in the next twenty years than it has in the past one hundred.

Joseph Clark, Secretary, New York State Sunday School Association, Albany, New York.

Team Work Should Be Our Slogan

The great need of the Protestant churches in America is "Team Work." In every small community we find several Protestant churches working, in most cases, without any regard for each other, many times overlapping in their work, and in some cases actually opposing each other.

The International Sunday School Association is the best medium for securing this team-work. Let us adopt these words *Team Work* as our slogan and go home determined to live up to it.

Fred P. Stafford, Territorial Representative for New York—Executive Committee, International Sunday School Council of Religious Education.

Let Us Trust Youth

The Greatest of Teachers said to his disciples: "Greater things than these shall ye do." Let us strive for an equally open-minded attitude toward our pupils. Our generation has not made such a stupendous success of living as to be overly conceited about it. But the new generation is coming.

Let us not be dogmatic; youth will pay no attention if we are. Let us frankly admit our defects of knowledge and achievement; youth knows them already and will respect us the more for our honesty.

Let us trust youth, both for its idealism and its resourcefulness and strive to guide both in a spirit of friendly sympathy. So shall we move on together toward the Greater Things.

Herbert W. Gates, Missionary Secretary, Congregational Education Society, Boston, Mass.

More Than a Leisure-Time Activity

As yet religious education is a leisure-time activity for both teacher and pupil. The energy and resources devoted to it are fragments of what is left after "business" has been attended to. The situation is growing more difficult because of economic pressure, the increasing complications of life, the increasing absorption of women in industry and business, and increasing demands upon the time of the child. At the same time the demand arises that religion be taught more thoroughly and more skillfully than ever before. Our condition is precarious. What should be done about it?

George A. Coe, Professor of Religious Education, Union Theological Seminary, New York, N. Y.

Invest More Money in Religious Education

We invest $31.43 per annum per pupil in secular education that our boys and girls might be equipped to make a living. We invest $1.04 per annum per pupil in religious education to equip our boys and girls to make a life. It is time that we recognize the fact that religious education is of greater importance than secular, and we must be willing to invest a sufficient amount of money to provide our children with more adequate courses of study, trained leadership, and better facilities in our church schools.

Lansing F. Smith, President American Educational Society, St. Louis, Mo.

Our Greatest Achievements Are Ahead

Our greatest achievements are ahead of us. Let us form the habit of improvement by putting in practice the best things. These suggestions we may get by conferring with the best workers in our lines, by reading the best books and by paying attention to our own ways.

H. E. Cressman, Business Manager, American Baptist Publication Society, Philadelphia, Pa.

Define Your Aims More Clearly

Church-school workers are greatly preoccupied by considerations of organization and method, the importance of which is obvious. But behind all such considerations is the question of the functions of a church school. With the proposal to extend religious education through the week-day school of religion, the adequate formulation and acceptance of the functions of a church school becomes far more urgent than ever before. We have assumed that

Christian Church, Kansas City. One of the most modern in the world with a $100,000 set of chimes

we knew them, but do we? We are likely soon to have a great extension of facilities and program with no clear conception of what it is all about.

Henry B. Robins, Professor of Religious Education, Rochester Theological Seminary, Rochester, N. Y.

Obey the Laws of the Land

The first duty of every delegate and visitor is by precept and example to impress young manhood and womanhood with the immediate necessity of "frank and willing obedience to the law of the land" as urged by President Harding in a recent address. The greatest task before this convention is to drop creedal and personal differences and plan a unified and aggressive program for Sunday and week-day religious education.

Arthur F. Stevens, Executive Manager, The Methodist Book Concern, New York.

Get Training and Use It

Life becomes increasingly complex as civilization advances. Our children are more ignorant than Abraham's —there is vastly more to be ignorant of. Education, adjustment to life, has thus become a supreme concern of the human family.

Training is especially important in the higher ranges of human effort. The doctor requires eighteen years of schooling. The ditcher needs none for his unskilled labor.

How about training for church membership? Shall we degrade our high calling to the plane of unskilled labor? If you have training, *use it;* if you haven't, *get it.*

R. E. Gaines, Dean, University of Richmond, Richmond, Virginia.

Exalt Jesus Christ as Saviour and Lord

If I am not wrong, the essence of the religious educator's task is the exaltation of God as Father and Jesus Christ as Saviour and Lord. That being also the task of the Holy Spirit, success waits on cooperation. Logically, therefore, every effort at qualification and preparation, whether in private or group study, conference or convention, should, equally as in the teaching operation, be saturated with that purpose, should depend upon and expect that enablement. This may be elementary and commonplace, and from that very fact, be liable to undervaluation in practice, but I can think of nothing more vital.

William Hamilton, Treasurer, Religious Education Council of Canada, Toronto, Ontario.

Diligence, Courage, Sympathy

What we need is a diligence in search for the truth in the Bible, and about the Bible, and in the world around us, and a courage to accept and cherish the truth at whatever cost. Then we must have also a broad sympathy for those who disagree with us; so that we can work with them for the advancement of the kingdom of our Lord and Saviour, Jesus Christ.

William C. Whitford, Professor Biblical Languages and Literature, Alfred Theological Seminary, Alfred, N. Y.

Teach Christian Stewardship

The greatest need of our Sunday-school world today, as I see it, and have seen it for years, is the lack of systematic education along the lines of Christian stewardship. To get a generation of stewards tomorrow who will recognize the tithe as the minimum of financial cooperation in Sunday school and all other lines of Christian work, we must systematically educate the children and youth of today. We need a DEPARTMENT OF CHRISTIAN STEWARDSHIP in our International Sunday School Association, with related departments in all state and county associations.

H. E. Thompson, Manager Advent Christian Publication Society, Boston, Mass.

Fall in Line and Do Your Best

Wake up!
Get busy!
Fall in line!
Do your best!
Let your light shine!
Secure new recruits in the cause.
All together now for better Sunday schools.
Project a training class in your Sunday school.
Plan your programs. Subscribe for THE CHURCH SCHOOL.
Introduce the Graded Lessons to liven things up a bit.
Pray—Plan—Push—Walk—Talk—Sunday school every day.

J. H. Therrell, Methodist Episcopal South Representative, Executive Committee, International Sunday School Council of Religious Education.

Where East Meets West—Union Station, Kansas City

A Kingdom of Peace a Reality

The supreme need of the hour is a vital, dynamic knowledge of God. The Sunday-school workers of North America have it in their power to help the boys and girls and youth of the country to this knowledge. If they fail in the task our civilization will continue to be a discredit to our Christian profession. If they throw themselves with all energy and enthusiasm into the accomplishment of the task, the day will soon come when the kingdom of God, a kingdom of peace and justice and righteousness, will become a reality throughout the world.

F. C. Eiselen, Dean, Garrett Biblical Institute, Evanston, Illinois.

In the Shadow of Twenty Centuries

Napoleon, pointing to the pyramids, stirred his army to heroic effort with the cry, "Soldiers, forty centuries look down upon you." The pyramid of truth, based upon the threefold Scripturally expressed need of man—body, soul and spirit—and measured by the scope of the Master's command, "Go, teach," looks down upon us from the heights of twenty centuries. This impelling vision, contrasted with the spasmodic efforts of the past, urges the immediate setting up of an adequate constructive program of religious teaching which will synchronize the Great Teacher's command with the penetrating need of the present hour.

G. W. Griffith, Editor Life and Light Series of Sunday School Lesson Helps, Chicago, Illinois.

Sow the Seed

The redemption of the race depends upon an intelligent knowledge of God's Word. The Sunday school is a specialist in the interpretation of his Word. As a worker in the Sunday school, you have an opportunity to do good to the greatest number of persons that can be found in any field of Christian service. The truth is the best, the soil is the richest! Then, Sunday-school worker, why not sow?

W. R. Funk, Publishing Agent, United Brethren, Dayton, Ohio.

See the Convention Sunday-School Exhibit

Curbing my desire to expatiate on the great opportunity and privilege that lie before the Sunday-school forces of North America (as others will speak on these topics), I would direct the attention of the delegates to the exhibit of Sunday-school material. I would urge the importance of a careful study of all the paraphernalia, as well as the curricula devised for the religious education of the young. These are the tools of their trade, with which every good workman should be familiar.

F. M. Braselman, Business Manager, Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.

Lake of the Woods, Swope Park, Kansas City

Teach the Word of God Sanely

With its wonderful development and growth we are led to believe that the hope of the church these days centers in the Sunday school. Therefore, let us with all diligence see to it that our schools have adequate equipment, adaptable lesson material, efficient teaching and leadership. A leadership and teaching force grounded in the faith and thoroughly enthusiastic, knowing how to present the Word of God intelligently, sanely, wisely, convincingly, in order that interest may be quickened by reason of the dignity, power and majesty which characterize the presentation of religious truth.

Edward W. Cooper, Methodist Episcopal Representative, Executive Committee, International Sunday School Council of Religious Education.

The Unchurched Youth Our Challenge

The mighty challenge of Christian education will come forcefully to the Sunday-school worker who ascertains, and comes in contact with, the great number of unchurched youth in his own community, whether city, town, village or hamlet. Then too, it seems to me, the realization that there are both an opportunity and duty for all Christians to render the most effective service possible in harmony with the cooperative program of the International Sunday School Council of Religious Education, that these may be brought under the ministrations of some church at the earliest possible day.

Netum Rathbun, Manager, Christian Publishing Association, Dayton, Ohio.

Higher Ideals the Supreme Need

Lessons that will give pupils of all ages a proper conception of Christianity, teachers prepared to impart intelligently the information, and schools whose ideals are high, constitute the great need of the church schools of North America. Our department of Religious Education is sparing no effort, the Lesson Committee is endeavoring to present a workable outline of study. In thousands of schools teacher-training classes promise better things for the future. The supreme need is higher ideals. There has been progress. Too many are satisfied to remain at present levels. Better things are possible. "Not failure, but low aim is crime."

R. L. Lanning, Editor Lesson Helps, United Presbyterian Church, Pittsburgh, Pa.

Objective, Drive, and Leadership Needed

If the cause of Religious Education in America is to expand with the needs of the day, the Christian churches must get a few things indelibly fixed in mind, heart and will. These are:

1. An ultimate comprehensive spiritual objective.
2. A well adjusted organization that will provide for every movement toward that objective.
3. A sufficient number of personalities who are intelligent, consecrated and energetic to run the organization.

G. W. Burnie, General Secretary Illinois Sunday School Association, Chicago, Ill.

Patience Must Be Our Dominant Virtue

I would counsel *patience* in all our work during the coming quadrennium. With all Protestantism united in its task of religious education through the church school, this convention will mark the beginning of a new era of Christian education in North America.

While *progress* will be our slogan, *patience* must be our *dominant virtue;* patience in meeting both old and new problems; patience in putting into practice the new interdenominational program; and patience in developing our lesson material. We are still in the beginning of these things.

Wallace I. Woodin, Secretary Connecticut State Sunday School Association, Hartford, Conn.

Unwavering Belief in Boys and Girls

A host of hungry children crowd into the Sunday schools of our land. They ask for bread; do they receive a stone?

The church school is the school of the church. As such it is responsible to its children for teaching the fundamental truths of the Christian religion in such a way that they become vital in forming attitudes and controlling conduct.

A school can be measured by the strength of its teachers. Machinery and materials, valuable as they are, can never take the place of teachers; they are but tools for skilled workmen.

Oh, for teachers who have deep religious conviction, unwavering belief in boys and girls, and ability to teach effectively the truths that are indispensable in the development of Christian character.

Alberta Munkres, Professor Religious Education, Boston University, Boston, Mass.

Make Prosperity a Blessing

Big men in business who seem to have their fingers upon the business pulse of the country are forecasting an era of prosperity such as the United States has never experienced.

Some one said recently, "Adversity produces character, prosperity *demands* it."

If the era of prosperity now predicted is to become an actuality, there will be a great demand for character.

Here then is a demand calling for the promotion of a program of Christian education to produce the kind of character that will make of prosperity a blessing and not a curse.

W. G. Landes, General Secretary Pennsylvania State Sabbath School Association, Philadelphia, Pa.

Accept the Full Challenge

The forces represented by the Nineteenth International Sunday School Convention will control the future of America, provided they go forward courageously, in full acceptance of the present challenge, to a complete service under the banner of Christ.

Gilbert N. Brink, General Secretary, American Baptist Publication Society.

To be continued in THE CHURCH SCHOOL for July—available at the Kansas City Convention

Lake Geneva, Wisconsin

The Lure of the Summer School

By Benjamin S. Winchester

"HOW are you going to spend your vacation?" The questioner was a vivacious young lady of some eighteen or twenty years of age and the question was aimed at a group of similar age and condition who had just met for their customary lettuce sandwich and cup of cocoa at a popular noonday luncheon resort. They were all working girls, employed in shops and offices, and the warm May sunshine was already reminding them that it was high time for forehanded persons to begin planning the program for the precious ten days of annual respite from business routine.

The question brought a ready response. "Me for the seashore," said one. "I know a fine boarding-place down on the Cape; sandy beach, splendid table, with fried chicken twice a week, fresh fish, steamed clams, lobster salad, and all the milk and cream you can drink, and only twelve dollars a week! Nothing to do but eat, sleep, go in bathing, read and loaf for ten whole days, and you come back feeling fine!" Another preferred the mountains, with a chance to go on long hikes, camp out over night, to go boating on the lake and to fish in the trout streams or play tennis at the hotel tennis court. A third had heard of a place at a farmhouse in the real country. Another was thinking of a trip by steamer up the coast to Nova Scotia. Each one had her own individual suggestion, to suit her particular taste.

"I've got an idea," said the first speaker, when all had finished. "I just received the announcement of a summer school. It sounds awfully attractive. Why wouldn't it be a good scheme for us all to go there together if we can only arrange to have our vacations at the right time?" Her proposal was greeted with a groan and the words "Summer school!" contemptuously spoken. "Now listen!" persisted the advocate of the New Idea. "Vacations aren't just for loafing, eating and sleeping. If that's all you do, you come back all tired out instead of rested. What you want is to exercise some new muscles, get something new and interesting to think about and make some new friends. Now that's exactly what you get at the summer school. You have comfortable quarters, plenty of good food to eat, a lot of stimulating teachers, a morning program of hard work in a new subject, an afternoon of games or excursions or reading or visiting, a popular lecture or concert in the evening and then a fine sleep in a clean bed. What tires me most in vacation time is to have to decide every hour of the day and night what I'm going to do next. Now at the summer school you have your whole program laid out for you, and it's all as interesting as a movie. And when you get back home you've learned something. We're all doing some kind of church work. Two of us are teachers in the church school. Mabel has her bunch of Girl Scouts. Helen has her mission study class. Blanche is president of the Young People's Society. Now there are classes in all these things at the summer school. And the cost is less than we would probably have to pay for any of these other things you have been talking about. We could spend the week at summer school and still have two or three days quietly at home, or visiting friends. Why not try it this summer?"

Hundreds of young people are coming to the conclusion that wholesome *re-creation* is more sensible and satisfying than mere vacation, "empty time." To meet this demand more than one hundred and twenty-five summer schools of religion will be conducted this summer in various parts of the country, from Maine to California, and from Florida to the Great Lakes. It should be possible for almost any young person to find such a school in close enough proximity to enable him to attend. Some will be held in rough, camp-like quarters, at the seashore or high up among the mountains. Others will be housed in the dormitories of academies or colleges and utilize the regular equipment of classroom and refectory. Many of these schools are maintained by single denominations, inviting the patronage of young people within a given territory. More than forty such will be held under the auspices of the Presbyterian and Reformed churches, North and South. Nearly thirty schools are planned by the Baptists. Half as many more will be conducted by Episcopalians and eight each by the Methodists and the Congregationalists. In some instances the program will be quite informal, the sessions taking the form of conferences rather than classes. In other cases there is a carefully planned and standardized curriculum, covering three years or more of faithful attendance, with provision for reading courses to be pursued during the year in the intervals between the summer sessions, credit being offered in the form of certificate or diploma for work satisfactorily completed.

One of the most notable of these denominational summer schools, with a very varied and extensive curriculum, is the school, or rather series of schools, maintained by the Methodist Episcopal Church, South, at its beautiful grounds on Lake Junaluska, North Carolina. The Training School for Sunday School Leaders is exceptional in

Young People's Group Conference, Seabeck, Washington

the length of its session, two weeks being devoted to its program instead of one week, as is usually the case. In this school are trained not only the teachers in the local church schools of the denomination, but also the field workers whose task it is to stimulate and supervise the work of the local churches through their state and district organizations. More than a score of specialists in educational theory, psychology, methods of teaching, Bible study, story-telling, organization and administration constitute the faculty. The school is largely attended, delegates coming from states as far distant as Florida and Texas. In addition to this program for church-school leaders, there are schools and conferences for young people's organizations, for missions and for other church activities and interests.

Another notable school, conducted by the Board of Sunday Schools of the Methodist Episcopal Church, is held in Evanston, Illinois, at Northwestern University. This school has the advantage of the stimulus provided by the presence of a large body of students attending the summer session of the University, which opens on the same date. More than twenty instructors make up the faculty. All work done is given full credit toward the Standard Teacher Training Diploma issued by the Board of Sunday Schools. A Special Summer School Diploma also is offered for three years' work in the summer school.

Pageant "Moses, the Deliverer," given by School of Religious Education, Northwestern University, Evanston, Ill.

Another type of school is interdenominational in character. Probably the oldest and best known are the schools and conferences which assemble each year at Northfield, Mass. The Northfield Summer School of Religious Education will hold its nineteenth session in 1922. It is conducted by the Massachusetts Sunday School Association. Its faculty numbers over twenty instructors and its program is not essentially different from the one provided at Evanston. The total cost, aside from railroad fare, amounts to from fifteen to twenty-five dollars per person, according to the kind of accommodations enjoyed. In addition to the rooms in the regular dormitories, a limited number of tents are available. Other schools and conferences, for students or missions, for pastors, for Y. M. C. A. secretaries and various other groups, make Northfield a great religious and educational center.

The Missionary Education Movement and its predecessor, The Young People's Missionary Movement, have been instrumental in developing a high type of missionary conference. The first one was held at Silver Bay, on the shores of Lake George, twenty years ago. This year seven such conferences will be held, at Blue Ridge, N. C., Asilomar, Cal., Silver Bay, N. Y., Ocean Park, Me., Seabeck, Wash., Lake Geneva, Wis., and Estes Park, Colo. Twenty-seven boards of home and foreign missions or other denominational agencies engaged in missionary education cooperate in the holding of these conferences. Their purpose is twofold: to offer expert training for church-school teachers, teachers of mission study classes, young people's society officers and officers of the women's missionary societies in the local churches, and also to offer a program of instruction and inspiration for those who desire to gain an adequate knowledge of missions to guide them in Christian service or to help them to decide life work problems. Nearly a thousand delegates avail themselves annually of the opportunities of these missionary conferences. The average minimum cost for room and board for the ten days of the conference, two in a room, is twenty-five dollars.

Among the most distinctive and influential of these summer enterprises are the conferences of college students. These are held at various points, conveniently located with reference to student bodies. They are generally under the auspices of the college departments of the Y. M. and Y. W. C. A. Silver Bay, N. Y., Eaglesmere, Pa., Blue Ridge, N. C., Estes Park, Colo., Asilomar, Cal., are among the best known of these conferences. It is the custom to invite a limited number from each of the colleges to be represented, not more than fifty being allowed to a single delegation. In this way it is possible to attract to the conferences the most effective teachers and preachers in the country. It would be difficult to estimate the influences which have gone out from these places of privilege. The spell of their natural beauty, the inspiration of the addresses, the naturalness and intimacy of

the spiritual fellowship, have been most potent in shaping the future course of many exceptional young people. Results of this work have been traced not only throughout our own country, but frequently among the young Christian leaders of China, Japan, India and other remote regions.

Some of the newer forms of Christian service are attracting young people to these summer schools for specialized training in leadership. It is not uncommon to find listed in the catalogs of summer schools, especially those conducted under the auspices of church-school forces, classes in scouting, in camp fire work, in young people's society organization, in mission study. A special School of Scouting and Boys' Work is announced by the International Young Men's Christian Association College of Springfield, Mass. It is designed for Scout executives and for workers with boys. The Summer School of Northwestern University offers courses in recreational leadership for boys and Boy Scouts and for girls and Camp Fire Girls. Similar courses are offered at the Northfield Summer School of Religious Education.

"Servants of the King," Meeting in the Sand Dunes, Asilomar, Cal.

Among the most recent forms of conference to be developed are the Young People's Conferences. These are not so much schools for the training of leaders in the church school and other forms of church work, as they are opportunities for talking out with young people, of sixteen years or over, their problems of life work, their ideals of service and their relationship to organized society and to the Christian Church in particular.

Very important schools for professional training and conference are held each year, the most widely known of these schools being, possibly, the schools at Geneva, Wisconsin. In such retired spots, amid delightful scenes and surroundings, it is possible for men and women to give concentrated and consecutive thought to the larger problems and policies of religious education.

Notwithstanding the large number of summer schools already in existence, and the multitudes of students in attendance, it is probable that the movement is still only in its early beginnings. While some of the older schools have their curricula well standardized and move with a certain business-like precision, others have about them a more informal atmosphere and give one the impression of having not yet progressed beyond the experimental stage. Already there are tendencies toward lengthening the period of study, providing correlated courses of reading to be pursued during the year between sessions, and adopting a series of credits which may be applied so as to count upon a longer and more serious course of study. All these tendencies look toward the development of higher educational standards. At the same time, it is clearly recognized that many of the best teachers in the church school and some of the strongest leaders of young people's activities received their first impulse toward such service in the summer school to which they were first drawn by its promise of a good time in the midst of wholesome surroundings.

Sage Memorial Chapel and Gould Hall, Northfield Summer Conference Grounds

Summer Training Schools and Conferences

No other agency is doing more to develop a new consciousness of the possibilities within the field of religious education than the summer conferences and training schools held under denominational and interdenominational auspices. These conferences not only help to set up new standards of efficiency for the church school, but afford an excellent opportunity for Christian fellowship in God's great outdoors. The list of conferences for 1922, given below, is offered in the hope that the information may prove helpful to our readers. Indebtedness for assistance in preparing the list is gratefully acknowledged to denominational boards, to the various agencies under whose auspices the schools are given, and to the International Sunday School Council of Religious Education. Dates are given so far as available at the time of going to press.—The Editors.

Alberta

Camps held under the auspices of the Religious Education Council of Alberta:

Fallis—Edmonton District Junior Girls' Camp; Northern Alberta Girls' Leaders' Camp; Provincial Older Girls' Camp.

Munson—Hanna District Boys' Camp; Hanna District Girls' Camp.

Sylvan Lake—Provincial Mentors' Training Camp; Provincial Older Boys' Training Camp; Red Deer District Older Girls' Camp; Southern Alberta Older Girls' Camp.

Arizona

Flagstaff—Baptist Summer Assembly—American Baptist Publication Society.

Arkansas

Batesville—Christian Workers' and Young People's Conference—Southern Presbyterian Church in Arkansas.

British Columbia

Camps held under the auspices of the Religious Education Council of British Columbia:

Beaver Lake—Victoria District Older Girls' Camp.

Hopkins Landing—Provincial Boys' Leaders' Training Camp.

Ocean Park—Ocean Park Summer School.

Vernon—O'Kanagan Valley Boys' Camp; O'Kanagan Valley Older Girls' Camp.

Whytecliff—Provincial Girls' Leaders' Training Camp; Provincial Older Girls' Camp.

California

Asilomar—Protestant Episcopal Church.

Asilomar—Baptist Summer Assembly—American Baptist Publication Society.

Asilomar—Missionary Education Conference—Missionary Education Movement, July 11-21.

Atascadero—Pacific Summer School—Y. M. C. A.

Long Beach—Congregational Church.

Los Angeles—Baptist Summer Assembly—American Baptist Publication Society.

Los Angeles—University of Southern California—Methodist Episcopal Church, August 7-17.

Los Angeles (Occidental College)—Young People's Conference—Presbyterian U. S. A., August 3-9.

San Anselmo—Young People's Conference—Presbyterian U. S. A., July 27-August 2.

San Diego—Baptist Summer Assembly—American Baptist Publication Society.

Santa Monica—Protestant Episcopal Church.

Santa Monica Beach—United Christian Missionary Society—Young People's Conference, June 29-July 5.

Colorado

Boulder—Baptist Summer Assembly—American Baptist Publication Society.

Denver—Baptist Summer Assembly—American Baptist Publication Society.

Estes Park—Presbyterian U. S. A., June 19-25.

Estes Park—Y. M. C. A. Conferences.

Evergreen—Clergy Conference—Protestant Episcopal Church.

Geneva Glen, Golden—Training School—International Sunday School Association, July 10-21.

Golden—Young People's Conference—Presbyterian U. S. A.

Connecticut

New London — Connecticut Summer School of Religious Education—Connecticut Sunday School Association, June 24-July 1.

Georgia

Augusta—Young People's Conference (Col.)—Presbyterian U. S. A.

Indian Springs—Employed Officers' Conference—Y. M. C. A.

Idaho

Bellevue—Young People's Conference—Presbyterian U. S. A.

Ketchum—Baptist Summer Assembly—American Baptist Publication Society.

Sawtooth National Forest — American Baptist Publication Society.

Illinois

Alton — Baptist Summer Assembly—American Baptist Publication Society.

Camp Warren (Mich.) — Leadership Training School; Berrien County (Mich.) S. S. A.; Chicago (Ill.) S. S. A.

Dixon—Young People's Conference—Presbyterian U. S. A.

Elmhurst—Training School—Evangelical Synod of North America.

Eureka (Eureka College)—United Christian Missionary Society—Young People's Conference, July 24-30.

Evanston — Northwestern University—Summer School of Religious Education—Methodist Episcopal Church, August 21-31.

Monmouth—United Presbyterian Church.

Petersburg—Young People's Conference—Presbyterian U. S. A., June 21-27.

Indiana

Bethany Park—United Christian Missionary Society—Young People's Conference, August 7-13.

Franklin—Baptist Summer Assembly—American Baptist Publication Society.

Indianapolis—Summer Missionary Conference—Reformed Church in U. S.

Winona Lake—Chautauqua and Bible Conference; Young People's Conference—Presbyterian U. S. A., June 30-July 6.

Winter Park—Religious Education Council—Protestant Episcopal Church.

Iowa

Cedar Falls—School of Methods for Sunday School Work—Iowa S. S. Association.

Cedar Falls—Young People's Conference Presbyterian U. S. A., July 6-12.

Iowa Falls—Baptist Summer Assembly—American Baptist Publication Society.

Oskaloosa—School of Methods for Sunday School Work—Iowa S. S. Association.

Kansas

Baldwin—Methodist Episcopal Church.

Emporia—Young People's Conference—Presbyterian U. S. A., June 12-18.

Kirwin—Congregational Church.

Newton—Congregational Church.

Ottawa—Baptist Summer Assembly—American Baptist Publication Society.

Sterling—United Presbyterian Church.

Topeka—Congregational Church.

Kentucky

Camp Daniel Boone—Employed Officers' Conference—Y. M. C. A.

Lexington—United Christian Missionary Society—Young People's Conference, June 13-21.

Maine

Houlton — Northern Maine Summer School of Religious Education; Maine Sunday School Association; Aroostook Co. (Maine) S. S. Association.

Ocean Park—Baptist Summer Assembly—American Baptist Publication Society.

Ocean Park—New England Baptist Conference School of Methods—New England Baptist Conference.

Ocean Park—Missionary Education Conference—Missionary Education Movement—July 19-29.

Manitoba

Rock Lake—Canadian Methodist Church.

Maryland

Frederick—Summer Missionary Conference Reformed Church in U. S.

Westminster — Summer School — Methodist Protestant Church; Presbyterian Young People's Summer Conference—Presbyterian Board of Publication and Sabbath School Work, July 17-23.

Massachusetts

East Northfield—July 21-29, Northfield Schools and Conferences and Northfield School of Religious Education.

Wellesley—Conference for Church workers—Protestant Episcopal Church.

Michigan

Alma—Young People's Conference—Presbyterian U. S. A., July 3-9.

Camp Warren — Leadership Training School—Berrien Co. (Mich.) Sunday School Association; Chicago (Ill.) Sunday School Association.

Frankfort—United Christian Missionary Society—Young People's Conference, July 31-August 6.

Kalamazoo—Baptist Summer Assembly—American Baptist Publication Society.

Marquette—Young People's Conference—Presbyterian, U. S. A.

Saugatuck (Camp Gray)—Presbyterian U. S. A., July 10-16.

Minnesota

Lake Minnetonka—Young People's Conference—Presbyterian U. S. A., July 24-30.

Mound — Baptist Summer Assembly—American Baptist Publication Society.

Tipi-wakan Lake—Spring Park—United Christian Missionary Society—Young People's Conference, July 3-9.

Mississippi

Waveland—Southern Training School—Evangelical Synod of North America.

Missouri

Fulton—United Christian Missionary Society—June 5-11.

Hollister—Young People's Conference—Presbyterian U. S. A., July 20-26.

Hollister—Employed Officers' Conference—Y. M. C. A.

Hollister—Student Conference—Y. M. C. A.

Hollister—United Christian Missionary Society—Young People's Conference, August 17-23.

Tarkio—Missionary Conference—United Presbyterian Church.

Montana

Bozeman (State College)—Young People's Conference—Presbyterian U. S. A., July 5-11.

Nebraska

Crete—Congregational Church.

Nevada

Lakeside Park — Protestant Episcopal Church.

New Hampshire

Winnipesaukee—Training School—International Sunday School Association—August 7-18.

Winnipesaukee—Older Boys' Camp—International Sunday School Association—July 4-16.

Winnipesaukee—Older Girls' Camp—International Sunday School Association—July 18-30.

New Jersey

Asbury Park—New Jersey School of Methods for Sunday School Workers—New Jersey Sunday School Association—July 6-13.

Blairstown—Young People's Conference—Presbyterian U. S. A., July 5-11, August 21-27.

Hightstown—Baptist Summer Assembly—American Baptist Publication Society.

Hightstown—Young People's Assembly—New Jersey Baptist Convention.

Ocean Grove — Methodist Episcopal Church—July 13-23.

Princeton—Summer School for Church Workers—Province of N. Y. and N. J.

South Branch—Young People's Summer Conference Somerset County (N. J.) Sunday School Association.

New York

Auburn—Summer School for Christian Workers.

Auburn—Young People's Conference—Presbyterian U. S. A., June 26-July 2.

Aurora—Congregational Summer Conference for Young People—New York Congregational Conference.

Carmel—Sunday School Workers' Conference—Westchester Co. (N. Y.) Sunday School Association.

Geneva—Church Workers' Conference—Protestant Episcopal Church.

Keuka Park—Baptist Summer Assembly—American Baptist Publication Society.

New York City—Columbia University—Teachers College—Courses for Professional Workers in Religious Education, July 10-August 18.

Saratoga Springs—Eastern New York Summer School—New York State S. S. Association.

Silver Bay—Eastern Association School, Y. M. C. A.

Silver Bay—Missionary Education Conference—Missionary Education Movement—July 7-17.

Silver Lake Summer School of Religious Education—20th Division of New York Sunday School Association.

Stony Brook, L. I.—Bible School Workers' Conference—Brooklyn S. S. Union.

Stony Brook, L. I.—Young People's Conference—Presbyterian U. S. A.

Syracuse — Syracuse University—Methodist Episcopal Church—June 27-July 7.

Voorheesville — Camp Pinnacle—Young Women's Bible Training Conference—Young Women's Bible Training Movement.

North Carolina

Blue Ridge—Annual Conference of Directors and Volunteer Leaders City Y. M. C. A.—Southern Region Y. M. C. A.

Blue Ridge—Missionary Education Conference—Missionary Education Movement—June 23-July 3.

Blue Ridge—Student Conference—Y. M. C. A.

Blue Ridge—Southern Summer School—Y. M. C. A.

Blue Ridge—Southern Training School for Christian Leadership—State Sunday School Association of S. C., Ky., Ala., Tenn., Fla., Ga.

Charlotte—Young People's Conference (Col.) Presbyterian U. S. A.

King's Mountain—Student Conference (Col.) Y. M. C. A.

Lake Junaluska Training School—Methodist Episcopal Church South; Girls'

Silver Bay, Lake George, New York

Part of Northfield Summer Conference Grounds

Camp; General Board Officers and Field Secy's; Young People's Camp; Camp Conference for Senior Boys.

Montreat—Sunday School Conference—Presbyterian U. S.

Newton—Summer Missionary Conference—Reformed Church in U. S.

Raleigh—Young People's Conference—Presbyterian U. S.

North Dakota

Jamestown—Young People's Conference—Presbyterian U. S. A., July 10-16.

Nova Scotia

Wolfville—Canadian Methodist Church.

Wolfville — Presbyterian Church in Canada.

Ohio

Gambier—Protestant Episcopal Church.

Granville—Baptist Summer Assembly—American Baptist Publication Society.

New Concord — United Presbyterian Church.

Tiffin—Summer Missionary Conference—Reformed Church in U. S.

Wooster—Young People's Conference—Presbyterian U. S. A., August 14-20.

Xenia—United Presbyterian Church.

Oklahoma

Arbuckle Mountains — Young People's Conference—Presbyterian U. S.

Enid — Lakeview Assembly — United Christian Missionary Society—Young People's Conference, July 24-31.

Ontario

Bay of Quinte—Canadian Methodist Church.

Beausoleil Island—Canadian Girls in Training Camp — Ontario Girls' Work Board.

Hamilton—Canadian Methodist Church.

Kingsville—Canadian Methodist Church.

Lake Couchiching—Ontario Religious Education Council.

Lake Couchiching—Summer School—Presbyterian Church in Canada.

Lake Couchiching—Sunday School Workers' Conference—Presbyterian Church in Canada.

Lake Couchiching—Employed Officers' Conference Y. M. C. A.

London—Canadian Methodist Church.

Marksville — Union Summer School—Canadian Methodist Church.

Mount Forest—Northern Summer School—Canadian Methodist Church.

Point Iroquois — Canadian Methodist Church.

St. Thomas — Presbyterian Summer School—Committee on Sabbath Schools and Young People's Societies of the Synod of Hamilton and London.

Toronto—Canadian Methodist Church.

Whitby—Missionary Summer Conference—Missionary Education Movement.

Camps for Leaders of Teen Age Boys—Ontario Religious Education Council:

Golden Lake
Lake Huron
Owen Sound
Camp Kitchi-Kewana
Madoc Lake
Ganoque.

Camp for Girls 18 and over and Teachers and Leaders of Girls—Ontario Religious Education Council:

Port Bruce.

Camps for Girls—16-18 years of age—Ontario Religious Education Council:

Grimsby
Couchiching
Beausoleil Island
Beau Revage Island.

Oregon

Gladstone Park—Baptist Summer Assembly — American Baptist Publication Society.

Portland—Clergy and Church Workers' Conference—Protestant Episcopal Church.

Portland—Presbyterian U. S. A., July 12-18.

Pennsylvania

Carlisle—Dickinson College—Methodist Episcopal Church—July 10-20.

Collegeville—Summer Missionary Conference—Reformed Church in U. S.

Collegeville Baptist Assembly—American Baptist Publication Society.

Conneaut Lake—Sunday School Workers' Conference—Protestant Episcopal Church.

Factoryville—Baptist Summer Assembly—American Baptist Publication Society.

Lancaster—Summer Missionary Conference—Reformed Church in U. S.

Montrose—Summer School of the Diocese of Bethlehem — Protestant Episcopal Church.

New Wilmington—United Presbyterian Church.

North Girard—Camp Caledon for Girls—Erie Co. (Pa.) Sunday School Association.

Ridgeview Park—Baptist Summer Assembly — American Baptist Publication Society.

Ridgeview Park—Summer Missionary Conference—Reformed Church in U. S.

Saltsburg—Young People's Conference—Presbyterian U. S. A., July 31-August 6.

Quebec

Knowlton — Summer Conference—Religious Education Council of the Province of Quebec.

Knowlton—Missionary Education Conference—Presbyterian Church in Canada.

Rhode Island

East Greenwich—Summer School for Sunday School Workers—Rhode Island S. S. Association.

Saskatchewan

Lunsden—Canadian Methodist Church.

South Dakota

Mitchell—Methodist Episcopal Church.

Placerville—Congregational Church.

Sioux Falls—Baptist Summer Assembly—American Baptist Publication Society.

Sioux Falls — Protestant Episcopal Church.

Watertown (Lake Kampeska)—Presbyterian U. S. A., July 19-25.

Waubay—Congregational Young People's Summer Conference—Congregational Education Society.

Tennessee

Ovaca (Tullahoma)—Young People's Conference—Presbyterian U. S. A., July 25-31.

Sewanee—Protestant Episcopal Church.

Texas

Dallas—Conference for Sunday School

(Continued on page 438)

Words of Cheer From Denominational Leaders

Messages of encouragement concerning What the Denominations Are Doing, prepared especially for the Convention Number of THE CHURCH SCHOOL *by denominational leaders in answer to the question: "If you were asked to bring one word of cheer to the Convention at Kansas City concerning the progress of religious-educational work in your denomination, what news item would you give?" Taken together, these messages give a concise summary of outstanding forward steps in religious education for the past year.—The Editors*

United Brethren

THE Church of the United Brethren in Christ is cheered greatly by the upward trend in religious education among her leaders and in her churches. During the past year there has been a marked advance in the training of Sunday-school officers and teachers along aggressive lines. Also a growing demand for the best in the way of Sunday-school organization, administration and Sunday-school lesson material. At present there is a marked interest in the daily vacation Bible school and week-day religious instruction, which is a hopeful sign for the future of our children and young people.

The spirit of cooperation in the different lines of religious education is marked, which without doubt pleases the Master Teacher. Our church is also reaping a rich fruitage in the winning of her children and young people to Christ and church membership; thus not only sowing the seed, but reaping the harvest.—*Charles W. Brewbaker, General Secretary Sunday School Board.*

United Presbyterian Church

IN the United Presbyterian Church of North America there are one thousand church schools. They are steadily and steadfastly endeavoring to carry into effect the recommendation of the International Committee on Evangelism—"To make effective the best ideals of Sabbath-school evangelism and religious education," not limiting the term "evangelism" to a single emotional crisis in the life, and enlarging the content of the term "education" so that it shall not be mere formal instruction, but "a vital process promotive of religious life."—*R. J. Miller, Editor Sunday School Publications.*

Reformed Church in the U. S.

THE Reformed Church in the United States, through its Publication and Sunday School Board, rejoices in four marked advances in its religious-educational work.

1. A revival of interest in aiding the home, through *The Christian Home Fellowship* and special literature, especially the notable volume, *Daily Devotions for the Home and the Individual.*

2. The establishment of the offices of director of week-day religious education and the one hundred vacation Bible schools maintained last year and the constantly increasing interest in week-day religious schools.

3. A splendid increase in Sunday-school membership seen from the statistics last year and the enlarged sale of Lesson Helps in recent months.

4. The Reformed Church is in hearty sympathy with the merger of Sunday-school interests. The General Synod, representing the entire church, gave official approval to its Board of Sunday Schools for its participation with the International Sunday School Council of Religious Education.—*Rufus W. Miller, Secretary and Editor.*

Presbyterian Church, U. S. A.

THE emphatic and renewed realization of the importance of the Sunday school; the increasing recognition of the need of more than a half hour each week for religious instruction, as seen in the enlarging interest in the vacation Bible school and in week-day religious instruction; the determination to use the opportunities presented by this extra hour for vital religious teaching; the growing desire for a correlated curriculum for all religious-educational agencies; and the emphasis placed on the home as the great factor in religious education—these seem to me the vital things in the program of the religious-educational work of the Presbyterian Church.—*John T. Faris, Editor.*

Presbyterian Church, Canada

TO my mind, the most cheering sign of progress in Canadian Sunday-school work is the large and rapidly increasing number of teen-age boys and girls in all the churches who, as a result of the earnest and intelligent efforts of their leaders, are finding opportunities, within the church, for the natural and joyous expression of their religious life. The four-fold program for boys and girls, carried out in the most cordial cooperation by the churches, and including provision for physical, intellectual, spiritual and social needs and interests, has accomplished wonders in an astonishingly short time. It may be safely predicted that the Canadian Church of the future will be greatly the richer because the boys and girls of today are being trained in worship and service according to rational and well-tried methods.—*J. M. Duncan, Editor.*

Methodist Episcopal Church, South

FIVE of the most encouraging items in the development of our church-school work during the last year are as follows:

1. More than 257,000 added to our enrollment.
2. More than 100,000 church-school pupils received into the church.
3. Almost 500 new church schools organized.
4. An increase of more than 9,000 in the number of our church-school officers and teachers.
5. The financial contribution of our church schools to various causes larger than for any previous year in our history.—*E. B. Chappell, Editor Sunday School Publications.*

Methodist Episcopal Church

IF I were asked to bring one word of cheer to the Convention at Kansas City concerning the progress of religious-educational work in our denomination, I would say that the reports of advance for the year 1921 indicate not only large gains in enrollment and an almost equally large gain in average attendance, but that through the regular teaching processes of the church schools over 200,000 members of the Sunday schools of our denomination were led into the membership of the churches. This fact indicates that there is a recognition throughout our denomination of the normal evangelistic ends to be reached through the regular program of instruction carried on in the sessions of the Sunday school. It indicates further that there is a growing sentiment throughout the whole church in favor of a teaching program. In meeting this general demand for a teaching program there is an increasing interest in a suitable type of church building, a greatly enriched curriculum, a more adequately qualified teaching force, and a greatly extended period of time for instruction through the church school. This is to my mind the big news from our denomination.—*William S. Bovard, Corresponding Secretary, Board of Sunday Schools.*

Methodist Church, Canada

WHEN I was elected General Secretary of Sunday Schools and Young People's Societies for the Canadian Methodist Church in 1895, there was by no means unanimity of opinion as to the wisdom of the appointment. It was felt by many that there was no need for any such officer, and the cost of the office, amounting to about $3,500 per year, was an unnecessary expense. The change in sentiment that has taken place in the church since then is indicated by the fact that now we have a General Secretary and six associate secretaries, with a program calling for a budget of $43,486. There is practical unanimity of opinion that the work of religious education is the big enterprise of the church that must be supported liberally. —*A. C. Crews, Editor Sunday School Publications.*

I believe the most encouraging thing I have to tell right now is that there is an immense and growing interest in the work among young men and women. I believe this grows out of the splendid revival in our teen-age boys' and teen-age girls' work during the past five years. I doubt whether the young men and women of our constituency have ever been more deeply interested in the progress of the church than they are today.—*Frank Langford, General Secretary, Methodist Church, Canada.*

Evangelical Synod of North America

THE most promising forward step in religious-educational work of the Evangelical Synod of North America is the recent creation of a Board of Religious Education which is taking over the functions of other Boards which heretofore had somewhat parallel duties in the promotion of religious-educational work. The whole program of religious education is now under the direction of this one Board with the general denominational budget providing for the entire cost. A very general interest is also centered upon the recent purchase of a large property which is being equipped for a series of leadership training conferences to be conducted during eight or ten weeks each summer.—*Theodore Mayer, General Secretary.*

Evangelical Association

THE establishment of a chair of Religious Education in Evangelical Theological Seminary, Naperville, Illinois, and the giving of regular courses in Religious Education to the prospective ministers of the denomination, give promise of a great advance in the educational work of the denomination. A summer term for ministers and Christian workers, under the auspices of the same school, is helping to prepare the workers already in the field to meet more adequately the increasing educational demands of church and school. —*W. C. Hallwachs, Editor Sunday School Literature.*

Disciples of Christ

RELIGIOUS education among our people is making gratifying progress. This progress may be summarized along five lines.

1. In the formation of the United Christian Missionary Society religious education has been recognized as an integral part of the whole task by the creation of a distinct department charged with the administration of religious education. This department is coordinate with the other departments of the Society, such as home missions, foreign missions, benevolence, etc.

2. There is a growing appreciation of the opportunities for extending the work of religious training in the ever increasing week-day activities. Special progress has been made in the vacation church-school work and in community week-day schools.

3. Attention is being given to the students in state universities and other state-supported schools and colleges.

4. Perhaps the most gratifying progress is being made in the departments or chairs of religious education in our own colleges and seminaries. In addition to the chairs already in operation, two new chairs are about ready to begin their work, one at Hiram College and another at Eureka College, while still others are on the way.

5. Underlying it all, there is no diminishing of effort upon the work of the church schools in their Sunday session. Our prewar church-school enrollment has been regained and in most states surpassed. Deep interest is manifest in the new teacher-training, the enrollment for which has passed all former records. Leadership training schools and summer conferences for young people are also enrolling more students than ever before.

All in all, religious education among the Disciples of Christ is in a most healthy condition.—*Robert M. Hopkins, Secretary of Religious Education.*

Congregational Church

THE best bit of news with reference to the religious education program among Congregationalists is the rapidly growing interest and appetite on the part of the churches. Four or five years ago we with difficulty got a place on state conference and district association programs. Now our secretaries cannot begin to fill the dates.

Another item which is specially gratifying is the exceedingly rapid growth of interest and effort in young people's work. Many district meetings are giving their entire attention to this subject. Where three years ago no young people were at our state conferences, young people's rallies are being held at most of them with large attendance and effective work. Week-end young people's institutes are prevalent and there will be at least eighteen Congregational Young People's Conferences this summer as against none three years ago.—*F. M. Sheldon, General Secretary, Congregational Education Society.*

Baptist Convention

THE Conventional year ending May 17, 1922, will show in our Sunday-school work at least three great grounds for thankfulness: (1) the largest number of conversions ever recorded in our Sunday-school work; (2) the continued and increasing prosperity and success of our organized field work in all the states of our convention territory; (3) the large increase in our business and in our organization for service at the home office.—*E. C. Dargan, Editor.*

Christian Church

MANY more of our college students are dedicating themselves to definite Christian service, and religious life recruits are on the increase. These are the most encouraging signs in the Christian Church. —*S. Q. Helfenstein, Editor.*

American Friends Bible School Board

IN adopting modern pedagogical methods in the church school, teachers and officers should not forget the inspirational and evangelical value of the Sunday school. Biblical history, biographies and literary values can be taught to much better advantage in the day school than in the church school. A thorough knowledge of the Bible does not necessarily result in a deep spiritual life. The primary object of the church school is to develop the spiritual life of its members and all else should be made secondary to that.—*Wilbur K. Thomas, Executive Secretary.*

African Methodist Episcopal Zion

NEVER has the Christian leadership of America had the challenge this Convention faces today. Intellectualism and diplomacy have failed, the world turns to the church for solution of its problems. This solution must emanate from a spiritual dynamic secured through consecrated teachers who conceive their task to be to assist pupils to "achieve Christian life and character expressing itself adequately in one's relations to God and his fellows." With this objective supported by a program commensurate to the task, reinforced by "unity of command" proposed in the merger, we shall take the most significant step for the kingdom since the Reformation.—*James W. Eichelberger, Jr., General Superintendent of Sunday Schools.*

Church Schools in Kansas City

"THE juniors out of the Gym by June!" This is the slogan of a group of enthusiastic and loyal junior boys and girls who attend church school at the Independence Boulevard Christian Church in Kansas City, Missouri, the mid-Western city that is to be host to the International Sunday School Convention which meets from the twenty-first to the twenty-seventh of this month.

But why "out of the gym by June"? If you happen to be a delegate to the Convention—and we hope you will be—you will by all means wish to visit this remarkable church school, and see for yourself, not only the juniors who, for lack of room, have been meeting in the gym until they can have more adequate departmental facilities, but every other department of this splendidly organized and equipped church school. Here is an outstanding piece of religious education, that proves what wise planning, standardized educational methods, ample equipment, together with trained leaders and teachers, can do for the religious life of the youth of a community. Here are to be found devoted leaders with a vision, giving their lives to the task. Ten, fifteen, twenty and even twenty-five years of experience is the record of some of the teachers in this school, nor have they failed to grow with the spirit of the times. And throughout all Kansas City leaders of religious education are seeing the need and quietly, but surely, are moving forward with an adequate program.

The program of the Kansas City Sunday School Association, which has headquarters in the Y. M. C. A. Building at Tenth and Oak Streets, has been of such significant service to the church schools that religious education is rapidly becoming a major enterprise of the churches of the city. This program stresses the following features:

A school of religious education for the training of teachers and leaders.

The Graded Union, an organization of children's division workers which meets one forenoon every week for study and discussion of methods.

The Children's Division, with the slogan, "Is Your Child in Sunday School?" organizing the Children's Hymn Festival of five hundred voices and the fifty story-hour groups for 10,000 public-school children.

The Older Boys' and Girls' Division, under the direction of a Young People's superintendent, holding institutes for leaders and teachers and conducting conferences and councils with the boys and girls themselves.

The Week Day Church Schools, which during 1921-22 cooperated with four public schools of the city and gave religious instruction two hours a week, exclusive of Sunday, to 530 children.

For the benefit of visiting delegates to the convention the following directory is given, outlining some of the outstanding features of church-school work in Kansas City, and some of the methods used as a result of this intensive program of the Association. The list is by no means complete, but work done in these schools will be indicative of the trend of progress and the steadily upward growth of the movement for religious education in Kansas City.

Beginners and Primary

Independence Boulevard Christian.
Hyde Park Christian.
Linwood Baptist.
Linwood Methodist Episcopal.
Agnes Avenue Methodist

Equipment at the Independence Boulevard Christian, the Linwood Baptist and the Linwood Methodist is exceptionally fine, department and classrooms being adequately well arranged. Much stress is placed on the beauty of the surroundings, decorations, seasonal posters and calendars. Missionary and service activities a strong feature. All are well graded and departmentalized. Much expressional activity. Nature study, dramatization, story-telling, handwork, music especially well adapted to needs and age of children. Worship periods inspirational to both teachers and children.

Juniors

Slavens Methodist Episcopal.
Independence Boulevard Christian.
Linwood Methodist Episcopal.
Jackson Park Christian.

Organization and grading well worked out. Missionary education especially well developed at the Slavens Methodist Church. Program first Sunday of each month. Plan of systematic giving. Honor roll system used to stimulate habits of regularity and faithfulness. Memory work stressed. Worship periods successful in instilling habits of reverence.

Intermediate

Independence Boulevard Christian Church.

Ideal arrangement of classrooms. Attractive assembly room, adequately furnished, classrooms adjoining.

Senior and Young People's

Ivanhoe Congregational.
First Baptist.
Linwood Christian.
Eastminster Presbyterian.
Westport Presbyterian.
Independence Boulevard Christian.

In all of the above this department is well organized, and most of the classes have week-day sessions of some kind. Quite a number of these classes are supporting orphans in the Near East Relief work and many contribute from seventy-five to one hundred dollars a year for the support of foreign missionaries.

Italian Church Schools

Institutional Church, Methodist Episcopal, South.
Central Chapel, Presbyterian.

In both of these schools graded lesson material is used and equipment is quite adequate. Separate classrooms. Daily Vacation Bible Schools a strong feature of summer work. Much handwork. Exceptionally fine work in dramatization.

Adult Classes

Linwood Baptist.
Linwood Methodist.
Independence Boulevard Christian.

The Business Men's Bible Class at the Linwood Baptist Church has had a significant growth through a period of nine years. These three hundred or more men are organized in teams or pairs, called "pals," and attend the class session together. If one cannot go, it becomes the duty of the other to see that he gets another "pal" to go in his place.

THE SUNDAY SCHOOL EXHIBIT AT KANSAS CITY

THE first convention of the International Sunday School Council of Religious Education is a most fitting place to visualize the accomplishments of recent years and display the working tools used, and to be used, in the tremendous task of the religious training of the generation now in the cradle and in its teens. ¶ The educational features will be located in the lobby of Convention Hall, together with the works of art. In the concourse the various exhibits of the publishers and Sunday-school supply houses will be displayed. Back of the stage in two large connecting rooms, the World's Sunday School Association will portray its work and deliver stereopticon lectures and display moving pictures. ¶ The work of the separate departments will be shown in the different churches and halls where the departmental conferences are held, and a special art exhibit has been arranged in connection with the demonstration and lectures on pageantry. ¶ All delegates and attendants should allow ample time to visit and inspect carefully these varied, interesting, and helpful features of the Convention.

Out of the Bible

A Pageant for Children's Day, Promotion Day, or for Any Festival Day of the Church School

By Lyman R. Bayard

Inasmuch as most of the denominations issue a Children's Day Program, it is suggested that those wishing such material write to their own publishing house for information regarding their denominational program. The pageant published here is well adapted for a promotion exercise to be used either in June or in the fall, whenever promotion day occurs.—The Editors.

Directions for Giving the Pageant

The Platform Arrangement

AT back center of stage is seen a great Bible, as large as possible, standing vertically or, preferably, tilted slightly backward at the top. Screens or curtains are at either side of it, and behind. The cover is constructed of light wooden strips, and is hanged, so as to allow for the entrances and departure of the Bible Children between the cover and the pages of the Bible. The supposed edges of the leaves are gilded (either by the application of gold-bronze paint or of gold paper). The surface of the cover is of black cambric applied wrong side out, or of any other fabric which will suggest black leather. The cloth is padded underneath with cotton batting. The words "HOLY BIBLE" are in gold letters near the top of the cover. One of the "pages" is made with a white border, so as to set off, as the margin of a page sets off a picture, the tableau of the Holy Family which will be seen when Imagination opens the Book. As the Bible Children come on the stage, they come out of the Bible, lifting the cover just enough to allow their entrance between it and the pages. When they go back into the Bible, the cover should also be lifted as little as possible. No more detailed description as to the construction of the Bible can be given, as size and shape of platform, and amount of local resources, vary with every church. Details will have to be left to the ingenuity and initiative of those who have charge.

Other Suggestions

One person should act as Director of the Pageant. He should have the help of a good prompter who will be present at each rehearsal, and should have an assistant stationed within the Bible to see that entrances are made at the proper moment. Imagination, Miriam and David must be able to sing.

Let there be a very competent organist. Firm, definite support must be given the voices, yet without overbearing them. No music or other memoranda can appear on the platform. No preludes should be played to the music as written. Before each number let the organist strike one firm long chord; then let this be released for an instant as a signal for the voices to begin to sing.

Perfect silence must be maintained behind the scenes.

Whenever any character on the stage is speaking, all the others should turn their attention toward that person. Impress the children with the thought that they are not "speaking pieces," but telling real experiences through which they have passed.

Begin rehearsals at as early a date as is possible.

Strive to secure the utmost clearness of speech.

Two forms of Oriental salutation will be referred to, and are numbered for convenience. They should be given slowly, avoiding any impression of hurry.

Salutation 1. The right hand is placed over the heart, while a bow is made. The elbow is held in a raised position. Religious Education and Imagination will use No. 1 in responding to all salutations.

Salutation 2. Touch the right hand to the ground; then to heart, lips and forehead—the idea being that the dust of the earth is placed upon each of these parts.

Stage kneeling is done with the knee which is next the audience.

The positions taken by the Old Testament Children and Imagination should be at right of center (as the performers face), the New Testament Children and Religious Education taking positions at left of center.

It will be significant if Religious Education can carry a lamp of the ancient pattern. This may be cut from a tin can and painted terra cotta color with a candle inserted for the light. While making her first speech she will set the lamp on a convenient stand, but will carry it out with her at the close of the Pageant.

Imagination should have a wand of white or gold, tipped with a golden star. She will wave this wand as she invites the Bible children to come out of the Bible and, later, to reenter it.

Costumes

The Director should have an assistant who will be responsible to him for the costumes. Prepare them as early as possible; the pageant will be better done from the time when the performers get used to their strange array. Carefully consider color effects. Have the costumes so located and labeled with the names of the persons who are to wear them that there shall be no confusion or delay in the dressing-rooms. The assistant in charge of costumes should have several helpers, each responsible for a certain group of the characters of the pageant. It is best to have the garments planned and made by a committee of ladies under the direction of the one in charge of this feature. This will prevent failure to secure costumes or to take part, and will be an advantage in both economy and good taste. Be sure that nothing grotesque or ridiculous is permitted. Oriental pictures will help in the planning; the Tissot pictures being best of all for this purpose.

If materials have to be bought, gay linings, cheesecloth, paper cambric, and remnants will be found economical and useful. Curtains and draperies with narrow stripes are often very fine for the improvisation of Oriental robes.

The usual dress for girls and women is a loose robe hanging from the shoulders. All skirts should reach to the ankles. The robe has long, pointed, flowing sleeves, and often has a fancy colored yoke, embroidered or otherwise decorated, oblong in form, and about ten inches in length. The garment is confined at the waist by a belt or sash made of cloth in a bright contrasting color. It is eight to ten inches wide, and is often several yards long, being brought around the waist several times in folds. Girls often wear caps which may be improvised out of the crown of an old hat. A head scarf a yard to a yard and a half long, and somewhat less in width, is almost always worn over the cap, but sometimes without the cap. The ends may be tied in front, but are usually not tied. A twisted cord with tassels holds the head scarf in place.

The tunic for the boys is usually of white, or of narrow stripes in bright colors. Their girdles may be like those of the girls, but are more often made of leather. Many wear sleeveless coats of bright colors. The long sleeves of the tunic are pulled through the armholes. This sort of coat is either very long or very short, and is worn open. It can be improvised from any appropriately colored drapery of sufficient width to make the length of the coat. Place the center of one edge at the back of the neck

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of the person to be costumed, and bring the ends under the arms and fasten up close to the neck on the shoulders. Sew the edges together, leaving room for the arms to come through. Fasten the garment under the arms at the waist with a large safety pin, so that the coat will fall apart gracefully all the way down the front. A square-topped cap is often worn, with a turban wound around it; and sometimes a headscarf is bound round it with a cord, so that the edge of the scarf is just over the eyes, and most of the scarf falls over the neck and shoulders.

No one in the pageant should wear shoes. Wear white or brown stockings, with or without sandals or low-heeled slippers. Some of the children should be barefooted.

It will be appropriate if Abel is dressed in sheepskins or other skins, draped around his body, with bare arms and legs, and if Cain has a fig-leaf costume. A very simple garment can be covered with pieces of green cloth or strong paper cut in fig-leaf shapes, so that the garment itself does not show.

Ishmael and David should wear the shepherd's cloak of the Orient. This can be made of very broad stripes of black, brown or dark blue, basted on a sheet. They should wear the flowing headdress, falling over the shoulders and bound around the head with a cord. Of course these two boys must wear costumes of different colors, except that the same shepherd's cloak could be used for both.

Joseph's coat of many colors, worn by persons of distinction, must have sleeves and reach to the ankles. The many colors were probably embroidery, and can be simulated by basting strips of rich looking trimming upon a bright colored garment. If the outer coat is of a finely contrasting color, the effect will be very good.

Let Samuel's tunic be white. Joash should wear as rich a costume as possible, with a crown of gold. Jairus' Daughter should also wear a fine looking costume. Religious Education and imagination ought to be in classical robes of white reaching to the ankles. The versatile nature of Imagination can be well suggested by her being clothed in a thin white classical robe, worn over bright changeable material, or over a garment made by sewing together strips of various colors.

The Pageant

(The children of the younger departments of the church school who do not take individual parts in the pageant are in the front seats of the church. They sing the following chorus.)

O! Children's Day has come again,
We sing with happy voices;
The green trees clap their leafy hands,
Each bird and flower rejoices;
While every child delights to say,
"I'm glad that this is Children's Day."

O! Children's Day has come again,
We all are in our places,
With love and joy in all our hearts,
And gladness in our faces.
While every child delights to say,
"O praise the Lord of Children's Day!"

(If the pageant is given on Promotion Day, or on some other occasion, another song may be substituted.)

(Enter Religious Education carrying her lighted lamp followed at a short interval by Imagination with her star-tipped wand, who remains rather in the background till Religious Education calls attention to her. Religious Education has come across stage from right rear to left front—as the performers face—and speaks from that position.)

Religious Education: I am Religious Education. All the year long it is my task, especially through the church school, to bring to the children of your time a knowledge of the things a Christian ought to know to his soul's health. *(Places lamp on a convenient stand.)*

But on this, my best beloved of all days, the Day of the Children, I have brought with me my handmaiden Imagination, and she will impart to you a new experience, one which many have desired, but have not attained. *(As she mentions the name of Imagination, she takes her by the hand and brings her to the front of the platform.)*

Imagination: Yes, my name is Imagination. Every one possesses me, and I am the servant of all. It is not given me to direct my own course—I must do the bidding of the inner will of whomsoever would employ me. Sometimes I am bidden to soar to the loftiest heights known to the soul of man; sometimes, helpless, I am commanded to seek out and depict the foulest sights and scenes of degradation. But beware on what errands you send Imagination. For whoso sendeth me on high enterprises, him do I the more highly exalt; while upon him who degradeth me falleth a terrible punishment in that I leave him more debased than he was before.

It is ever my highest joy to minister to you of the things of the kingdom of God; and today this shall be my happy task. Behold, I shall call forth from our beloved book, the Bible, certain of the children who dwell forever in its sacred pages, that ye may know them better and remember them more clearly in the days to come.

(She takes position at right rear, waves her wand, and sings, addressing her song toward the Bible at rear center, but not turning her face from the audience so far as to cause indistinctness of hearing.)

(Song of Invitation, with Chorus by the School)

Imagination
Forth from the Book that we love so well,
Come! Come! Come!
Miriam, David and Samuel,
Come! Come! Come!
Children from History's pages
Hasten across the ages,
Quaint with the ways of the ancient days,
O Come! Come! Come!
Chorus: Children from History's pages, etc.

Religious Education: First of all the boys who lived on the face of the earth were Cain and Abel. They never learned to be much with other people; therefore, they will not tarry long in your presence. *(Enter, through the Bible, Cain and Abel, hand in hand. They look about timidly and furtively for a few moments, and then go hastily back into the Bible.)*

Imagination *(calling toward Bible)*: Ishmael! *(He enters, giving Salutation No. 1.)*

Ishmael: Peace be with thee! Why calledst thou me?

Imagination: Tell me, I pray thee, how fared it with thee on that first day of thy sojourn in the wilderness?

Ishmael *(bitterly)*: In the day that Abraham sent Hagar, my mother, away from his dwelling because I mocked at Isaac, he took bread and a bottle of water, and gave it unto her, putting it on her shoulder, and sent us away; and we departed and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast me under one of the shrubs. And she went and sat down, and said, "Let me not see the death of the child." And she lifted up her voice and wept.

And the angel of God called to Hagar my mother, and said unto her, "Fear not. Arise, lift up the lad; for I will make him a great nation."

And God opened her eyes, and she saw a well of water, and gave me drink.

Imagination: Isaac, we would see thy face.

Isaac *(enters from the Bible, and gives Salutation No. 2)*: Peace be with you! *(As he enters, Ishmael shows signs of jealousy and dislike)*. Behold, the Lord said unto my father, Abraham, Take now thy son, thine only son, Isaac, whom thou lovest. *(Ishmael goes angrily back into the Bible.)*

Religious Education: It is written of Ishmael that his hand shall be against every man, and every man's hand against him.

Isaac *(continues)*: And get thee into the land of Moriah, and offer him there upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and took two of his young men with him, and me, also; and clave the wood for the burnt offering, and went unto the place of which God had told him. Then on the third day, my father lifted up his eyes and saw the place afar off.

And Abraham said unto his young men, Abide ye here, and I and the lad will go yonder and worship, and come again to you. And he laid the wood of the burnt-

offering upon me; and he took the fire in his hand, and a knife, and we went both of us together.

And I said unto my father, Behold the fire and the wood; but where is the lamb for a burnt-offering? And he said, My son, God will provide himself a lamb for a burnt-offering.

Religious Education: And then, Isaac?

Isaac: And we came to the place whereof God had told him; and he built an altar there, and laid the wood in order, and bound me, and laid me upon the altar, upon the wood. And he stretched forth his hand, and took the knife to slay me. And the angel of the Lord called unto him, Abraham, Abraham! and he said, Here am I. And he said, Lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thine only son from me.

And Abraham looked, and behold behind him a ram caught in a thicket by his horns; and my father offered him for a burnt-offering.

Imagination (*with deep earnestness*): Isaac, because thou wert obedient, and thy father was faithful, it came to pass that through thee and thy father, God taught all the children of Abraham forever that he desired not human sacrifice. Therefore, while the nations round about were offering their children to idols, the Hebrews knew that their God desired not this thing. Through thine obedience unto death the lives of thousands of Abraham's seed were saved. And know ye, also, (*slowly and significantly*) that the place of sacrifice was very nigh unto the place where long afterwards Jesus, the only-begotten Son of God, was offered for the salvation of the world! (*Isaac takes place at right of platform, back of Imagination.*)

School sings:

They who yield their lives to God receive
a great reward;
Ever dwell they in the presence of the
Lord;
Here on earth they walk before him,
here his glory see,
And in heav'n behold his face eternally.

Imagination: Joseph, beloved of thy father, come hither.

Joseph (*enters, giving Salutation No. 2*): Peace be unto you! I seek my brethren. (*Looking about.*) Tell me, I pray thee, where they feed their flocks.

Imagination: Whither comest thou? From the vale of Hebron?

Joseph: Yea; from my father Jacob. He sent me to see whether it be well with my brethren and with their flocks, and to bring him word again.

Religious Education: Behold, it seemeth that thy father trusteth thee exceedingly.

Joseph: Yea, he loveth me more than all his children; and he hath made me this coat of many colors.

Hear, I pray you, this dream which I have dreamed. We were binding sheaves in the field, and lo, my sheaf arose and stood upright, and their sheaves stood round about, and made obeisance to my sheaf.

Imagination: That was indeed a strange dream.

Joseph: And I dreamed yet a dream more; behold the sun, and the moon, and the eleven stars made obeisance to me. And I told it to my father and to my eleven brethren, and my father rebuked me, saying, Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Imagination: Joseph, inquire thou of the man yonder (*points off stage to right*) concerning thy brethren, and come again and bring me word. (*Exit Joseph, to right.*)

Religious Education: But his brethren hate him, and they will take from him the coat of many colors and dip it in the blood of a kid, and bring it to their father, who will mourn him as slain by some evil beast. But they will have sold him into Egypt. There he will be faithful in all things even as a slave, and will rise to be chief officer under the king, and save Egypt from famine. His brethren, also, will come to Egypt to buy grain, and he will forgive them, and bring his father to dwell with him.

Joseph (*reentering from right*): The man told me, I heard them say, Let us go to Dothan. I go to seek them. (*Starts toward Bible.*)

Religious Education: Tarry awhile, and behold thy brothers and sisters, the other children of the Bible. (*He takes his place at right with Isaac.*)

(*The voice of Miriam is heard behind the cover of the Bible. She is singing a lullaby.*)

Sleep, little brother of mine,
The wind singeth low to the river,
The paper-reeds over thee quiver,
And golden and green are the sunlight
and shadows about thee;
Faithful I watch, for oh! how could our
hearts do without thee?
Sleep, little brother of mine.

Sleep, little brother of mine,
The God of our forefathers keepeth
Guard where my darling now sleepeth;
Kings of the earth are but infants and
weaklings before him;
Now for thy safety our mother in faith
doth implore him,
Sleep, little brother of mine.

Religious Education: Now, after many years the children of Israel became a great multitude in Egypt, and there arose a new king who knew not Joseph. And he said unto his people, Let us deal wisely with them, for they are more and mightier than we. So they set over them taskmasters to afflict them with burdens; but the more they afflicted them the more they multiplied and grew. And the king commanded that every son born to the Israelites should be cast into the river. (*Miriam enters, anxiously looking backward from time to time. She gives Salutation No. 2.*) Miriam, tell me about the baby.

Miriam: Behold, my little brother is three months old, and my mother cannot longer hide him. So she hath made for him an ark of bulrushes and laid it in the flags by the river's brink. And I watched afar off, to wit what shall be done to him. I pray thee, give me leave to depart, that I may see how it fares with the baby.

Religious Education: God go with thee and bless thee! (*Exit Miriam, hastily, into the Bible.*)

School Sings:

Evil seems to triumph, yet the Lord on
high
Watches o'er his children and attends
their cry;
When the clouds seem darkest to our
earthly sight
On the side toward heaven, lo! they
shine with light!

Blessed are the faithful! Whatsoe'er
our task,
God rewardeth, more than we could think
or ask;
In the place ordained us, humble though
it be,
Hidden are the forces that will set us
free!

Miriam (*Enters hastily, from Bible, greatly excited, and speaking rapidly*): O great is the mercy of God. The daughter of Pharaoh came down to wash herself at the river; and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then I drew nigh, and said, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And the king's daughter said, Go. And I went and called *the child's mother.*

And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And my mother hath her own child to nurse. (*Takes place with Isaac and Joseph.*)

Religious Education: Because Miriam was faithful and wise, it came to pass that the child reared by Pharaoh's daughter became the great deliverer, Moses, who led the children of Israel out of their bondage.

And when by the hand of Moses God divided the Red Sea, it was Miriam, with a timbrel in her hand, who led the women of Israel as they sang upon the farther shore.

(*School sings again the second verse of their last preceding song: "Blessed are the faithful," etc.*)

Religious Education: And now, after many generations, when Israel had come into the Promised Land, behold, Samuel was born in answer to the prayer of his mother, Hannah. And she brought him to Eli the priest to minister before the Lord. (*Enter Samuel, with Salutation No. 2.*) We pray thee, Samuel, tell us how the Lord called thee by night.

Samuel: It came to pass that ere the lamp of God went out in the tabernacle of the Lord, where the ark of God was, and I was laid down to sleep, that the Lord called me: and I answered, Here am I. And I ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not: lie down again. And a second time and a third it happened as before. Then Eli perceived that the Lord had called me. So I went and lay down in my place, and when the Lord called as at other times, I answered as Eli told me, Speak, Lord, for thy servant heareth. And the Lord told me how his judgment must fall on the house of Eli, and in the morning I feared to show Eli the vision, but when he constrained me, I told it unto him. (*Takes place with the other children.*)

Imagination: When Samuel shall become an old man, a prophet of God, he will anoint two kings over Israel. (*Pause.*) Harken! I hear singing.

(*The voice of David is heard singing to a harp-like accompaniment*):

The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures,
He leadeth me beside the still waters,
The Lord is my shepherd, I shall not want.

David (*Enters, bearing harp, and sling and bag of stones. He gives Salutation No. 2, saying,* Peace be with you.)

Religious Education: David, thou singest well.

David: When the sheep are resting I love to sing and play on my harp. I have made many songs. And at other times I practice with my sling, throwing smooth stones from the brook. Behold, a strange thing hath befallen me. My father called me in from the field, saying that Samuel, the prophet, had come to sacrifice unto the Lord, and had called all my brothers before him; but that he would not sit down to the feast until I had been called. And when I came unto him, he anointed me to be king over Israel. What mean these things?

Imagination: Practice well with thy sling, my lad, for with it thou shalt one day slay a Philistine giant. (*David looks greatly pleased.*) And learn to play skillfully upon thy harp, for it shall yet bring thee before King Saul, and wonderful things shall befall thee. And thy songs—some day the whole world will sing them after thee! (*David joins the other children.*)

(*Enter the Captive Maid, with Salutation No. 2.*)

Captive Maid: Behold, I was taken captive by the Syrians, and I served in the house of Naaman, captain of the Syrian hosts, and he was a mighty man, but he was a leper. And I said unto my mistress, Would God my lord were with the prophet that is in Samaria; for he would recover him of his leprosy. And so it came to pass that Naaman went unto Elisha the prophet. And Elisha bade him wash seven times in the river Jordan. But Naaman was wroth, and went away; but his servants said unto him, If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean. Then went he down and dipped himself seven times in the Jordan: and his flesh came again like unto the flesh of a little child, and he was clean.

Religious Education: Blessed are they who do good unto their enemies. (*The Captive Maid takes position with the other children.*)

Joash (*enters from Bible, with crown on his head, giving Salutation No. 1*): When Athaliah, the mother of Ahaziah my father, saw that her son was dead, she arose and destroyed all the king's children. But my father's sister, the wife of Jehoiada the priest, took me from among the king's sons which were slain, and hid me and my nurse in the house of God six years. And the seventh year Jehoiada called together the rulers and the captains and showed them the king's son. And the people clapped their hands and said, God save the king. And when Athaliah heard the shouting and the trumpets, she came and saw, and she rent her clothes and cried, Treason, Treason! And they slew her. Then Jehoiada made a covenant that the people should be the Lord's people; and they brake down the altars of Baal. (*Goes to stand with the other children.*)

Imagination: And now, children of the New Testament, come forth! (*Enter boy with an empty lunch basket. He gives Salutation No. 2.*)

Boy: Lo! I came with haste one day unto my home, and said unto my mother that Jesus of Nazareth was even then going into the wilderness, and much people of the city were with him; and I besought her that I might go also. And she said unto me, Not so; for it is already past the seventh hour, and before thou couldst return thou wouldst become an hungered, and faint in the wilderness.

And I said unto her, But I *must* go: for did he not heal a dumb man and give sight to the blind, and straighten the limbs of Keziah, the crippled daughter of our neighbor, Obed? And verily I must be there to see what things he shall yet do besides all these.

And lest I be an hungered, as thou sayest, give me, I pray thee, of the barley loaves that are but now warm from the oven, and of the dried fishes that my father hath prepared.

Religious Education: Did she let thee go?

Boy: Yea, verily. She gave unto me five loaves and two fishes, and I departed with much haste, and overtook the multitude which were with Jesus. And when the day was far spent the multitude were an hungered, and the disciples could find no bread among them all save my five loaves and two small fishes. And they brought me to Jesus, and Jesus smiled upon me, and I gave him my loaves and fishes. Then he said, Make the men sit down. And when he had given thanks, he distributed to the disciples, and the disciples to them that were set down. And when all were filled, they gathered up of the fragments twelve baskets full.

Religious Education (*to audience*):

Yield thy poor best, and mind not how or why,
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry,
"I might have furnished—I, yea, even I,
The two small fishes and the barley bread."

(From Frederick Langbridge.)

(*As boy takes position at left of platform, behind Religious Education, enter, through the Bible, the Daughter of Jairus. Salutation No. 2.*)

Religious Education: Welcome, daughter of Jairus. Tell us, we pray thee, about Jesus of Nazareth.

Daughter of Jairus: Behold I was very sick, and my father went to seek Jesus, that I might be healed. But I waxed fainter and more feeble, and at last I knew nothing more. My mother hath told me that I was dead; and that Jesus came with my father, and put out of the room all those that wailed and mourned. And the next that I remember is that his voice spake unto me, saying, "Maiden, arise!" And I arose, and new life came unto me, and he gave me to my mother, and commanded that something be brought me to eat. And after I had eaten, I was restored, as strong as before. O great is the name of Jesus! (*Takes position by the Boy, at left.*)

Imagination: Come, O ye children of Berea. *A group of children, quite young, enter through the Bible. The foremost give Salutation No. 2; the other No. 1.*)

First Child: They brought us unto Jesus, that he should teach: and his disciples rebuked those that brought us.

Second Child: But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.

Third Child: And he took us up in his arms, put his hands upon us, and blessed us.

(*Another boy comes out from the Bible,*

hastily giving Salutation No. 1, and adds his testimony):

Boy: And on a certain day the disciples came to Jesus saying, Who is the greatest in the kingdom of heaven?

And Jesus called me unto him, and set me in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (*With the Berean Children, he takes position at the left.*)

(*A group of boys and girls is heard singing, behind the cover of the Bible, and as they sing they enter, waving branches—preferably palm branches—and march around the platform to their music. Those who have no branches clap their hands lightly in time to the music.*)

Blessed is he that cometh, Blessed is he that cometh,
Blessed is he that cometh in the name, the name of the Lord.
Hosanna, Hosanna, unto the Son of David,
Hosanna, Hosanna, Hosanna in the highest,
Blessed is he that cometh, Blessed is he that cometh,
Blessed is he that cometh in the name, the name of the Lord.

(*As the song ends they speak.*)

First Boy: On the day when Jesus entered Jerusalem in triumph, a very great multitude spread their garments in the way.

Second Boy: Others cut down branches from the trees, and strewed them in the way.

First Girl: How glad I am that we were with them!

Second Girl: And how we all sang Hosannas to his name!

Third Boy: But when the priests heard it, they were much displeased.

Third Girl: Yet when they complained to Jesus, he answered, Out of the mouth of babes and sucklings God hath perfected praise. (*This group takes its place with the other New Testament Children.*)

Imagination (*speaking to the Old Testament Group*): And now, O children of the Old Testament, I will show unto you the child in whose coming some of you had a part. (*To the other group*): Children of the New Testament, ye shall see the childhood of the Lord Jesus, the Christ, whose name ye love and whose praises ye delight to sing. Wise-men came from the East to lay their gifts before his cradle, and to worship him. On the night of his birth the angels of heaven sang for joy, and they told the Bethlehem shepherds that unto them was born a Saviour, Christ the Lord. Through him all childhood hath been forever uplifted and glorified. (*She turns back the cover of the Bible, showing tableau of the Holy Family, framed in the white margin of one of the pages. Only Joseph and Mary should be shown. They are leaning over a manger from which a radiant light shines upon their faces. This effect is produced by an electric light concealed among the white draperies of the manger. It is not likely that the opening will be large enough to permit showing the Shepherds or Wise-men in adoration. While the tableau is being shown, the school sings Luther's Cradle Hymn, or the first and last verses of "Silent Night." All the Bible Children turn to see the tableau, and kneel while it is being shown. At the close of the music, Imagination reverently closes the cover of the Bible, and the kneeling children rise.*)

Imagination (*To Bible Children*): And now ye must go back to your places in the Bible, there to remain in holy memory. But every Sunday your faces shall shine out from its pages to millions of boys and girls who learn about you, and who also delight to praise the Lord Jesus, Master of all childhood. They will always be glad to find you there, and all generations will bless you for the holy lessons ye have taught. (*She takes place by the Bible, waves her wand, and sings, to the tune of her first song*):

Back to the Book that we love so well,
Come! Come! Come!
Miriam, David and Samuel,
Come! Come! Come!
Children of History's pages,
Youthful through all the ages,
Dear with the ways of the ancient days,
O come! Come! Come!

(*The children give Salutation No. 2 to Religious Education, then to Imagination, Imagination lifts the cover of the Book slightly, and they all pass in while the music of the song is repeated softly by the organist; then she closes the cover gently.*)

Religious Education (*Takes up her lamp saying*): And now Imagination and I must say, Farewell. But know ye that ye may summon us at any time. The desire of your hearts will bring us, and coming we will bless you with many blessings. Ye have seen how the children of the New Testament loved the Lord Jesus, and the children of your own day will love him no less if we are all faithful in bringing them the knowledge of him. And it was he who said, Except *ye* become as little children, ye shall in no wise enter the kingdom of heaven.

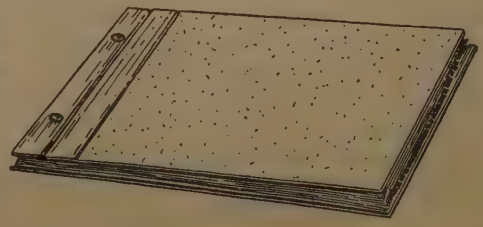
(*Exeunt Left*)

The End

Limitation of space prevents printing the music which is a vital part of this pageant. The full musical edition may be had from the Pageant Publishers, 1206 So. Hill St., Los Angeles, Cal., at 30 cents each for five or more copies; 35 cents each in smaller quantities.

A Teacher's Notebook

A CHURCH school in Worcester has equipped each of its teachers with a loose-leaf note book. The book is the property of the church school and is held by the teacher only as long as he is a member of the teaching force of the school. As matters of importance are discovered, concerning which the teachers and officers should be notified, duplicate copies of uniform size pages are made and sent to each teacher to be inserted in the proper place in the book. These notes are always at hand for immediate reference and may be passed on to another when any change is made. We had the privilege of looking at one of these books a few days ago, and found some very interesting pages: Health Rules—Church School. In case of contagious diseases the same rules apply as for the city public schools. (This page tells the teacher how long the patient and other children in the family will be excluded from school); Lesson Dates for primary, junior and intermediate lessons; Lists of Maps in the church-school library which may be used by the classes; List of Models in the church-school library; List of Photographs; List of Stereoscopic Views; Books in the Teachers' Library which may be borrowed by the teachers; also a List of Books for reference only, not to be taken from the library room. On another page we find a recent leaflet on an improved method of teaching. The leaflet is pasted to the uniform size page and sent to each teacher for insertion in the book—a novel way of presenting it to the teachers for their reading!



Old and New Gifts from Countries Old and New

A Junior Week-Day Project

By Jessie Dell Crawford

"LOOK! Look! I have some camel's hair!" exclaimed an eager boy as he opened his tightly closed hand.

"Oh, I know where he got it. There's a movie using a camel to advertise its plays. He has great big signs on him."

"Yes, a bunch of us were around him and he kicked off this hair. That's how I got it. I thought it would be fine for our work."

Several weeks before, in our Week-Day School of Religious Education, we had begun a project: "Old and New Gifts from Countries Old and New." It was a two-month missionary project on the Near East. Many appeals were being made for help for the unfortunate people of those lands. Pictures, stories and posters were everywhere telling the facts of the awful suffering and misery of the boys and girls there. Our pity was aroused and we felt sorry for those poor people. Pity as a basis for missionary appeal is not what we desire. It does not create a normal, healthful relationship between the giver and the receiver. It is but a passing state and its effects are not lasting.

Making the Far-Away Real

In this project we sought to help our juniors to become acquainted with the men and women, the boys and girls of the Near East countries, not as refugees alone, but as normal, industrious people before the war; to see these people for centuries, taking part in the life of the world, making their contributions to society; to feel how vitally our lives have been touched and benefited by theirs. We hoped to create a love for the Near East people and an appreciation so strong and alive that they would awaken in our boys and girls the feeling of friendship toward them, and would bring forth a desire to help these Near East friends who were now in need. To accomplish this aim it was necessary to transform these countries from "somewhere in Europe and Asia" to real countries to which we might go, where real people lived and worked and fought, and to see these lands, the home of Joseph, Samuel, David and Jesus. We needed to see what great things these people have done and what they have given us.

During the story hour of the first day on this project, we saw a group of men, ten brothers, watching their woolly gray sheep on a green hillside in Palestine. We saw one with keener sight place his hand above his eyes as he intently watched a speck in the far distance.

"See!" we heard him say. "See!" We followed his pointing finger and watched the specks grow larger and larger until they became camels silhouetted against the bright, blue sky. We saw the large brown beasts of burden swaying, swaying to and fro as they slowly approached. What joy to those ten men! Could they not get some spices and myrrh, could they not sell for a slave one whom they held bound?

We watched the brown-faced, turbaned men as their camels knelt rise from their seats and stretch their limbs. We heard them say, "Yes, we have great loads of myrrh and spices. The Egyptians will be glad to exchange them for cotton, oils and ivory." The barter completed, the captive bound and sold as a slave, we watched the lumbering camels rocking back and forth on their way down the caravan route to the land of Pharaoh.

Then, in the story hour, we lived in the twentieth century. We saw not the caravan slowly swinging its way along the crooked, rough route, but an automobile speeding along the gray white military road from Jerusalem to Ramleh. We heard the story of Dr. Finley's visit to General Allenby, how with their Bibles and the geography they together studied the caravan routes of old. We felt the wonderful comradeship of these two men in the land of the Old Testament and the New.

As the caravan routes had changed to military roads, so the slave lad changed to an Armenian boy of today. The famine of Palestine became the desolate waste of armies in the Near East countries and the ruins of wars with the Turks. We watched the destitute boy rushing along the road. Where? He is alone and yet there are hundreds like him: father gone in battle, his mother a slave somewhere, his brothers and sisters, he knows not where. The story of his flight to a place of safety brought us to the house of the Silver Star.

"What do they mean by the Silver Star?" questioned one of the girls.

"What are the Near East countries?" asked another.

"Here is my school geography, and it's a brand new one. Could we find them in it?" excitedly asked another as she pulled from her school bag the new revised edition of the geography. (She did not know that a geography just like hers was in the table drawer for the lesson.) All heads bent closely over the book. To the delight of the group they found the countries: Palestine, Syria, Persia, Arabia, Armenia, Turkey, Egypt.

"Then Joseph lived in one of the Near East countries!" exclaimed one with wide open eyes.

"And Jesus!" "And David!" "And Abraham!" "And Moses!" quickly added the girls.

We traced on the map Joseph's journey with the merchantmen, from Dothan to Egypt, those five hundred miles on the slowly swinging camels bearing the spices from Gilead.

"Look at the products this geography tells come from these countries: dates, figs, olives, grapes, silk," exclaimed the girl whose geography it was. "Did they raise those things in Joseph's time?"

"They raised corn, because Joseph stored it for the famine," said one.

"Jesus talked about wheat and sheep."

"When Solomon built his temple he used wood, stone, precious stones and metals. Where did he get those?" questioned a boy.

Then again the heads bowed low over our Bibles as we sought the references and found:

And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them; and thou shalt accomplish my desire; in giving food for my household. So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil. 1 Kings 5: 8-11.

Deuteronomy 8:7-10	Genesis 37: 25
Nehemiah 8: 15	2 Kings 3: 4
Genesis 43: 11	Ruth 2: 3

Interesting Research

"Wouldn't it be fun to find out all the things that grow in the Near East countries and that are mentioned in the Bible?" suggested one of the girls.

"Couldn't we collect some of them?" asked another. "I could bring a date and the box that the dates came in. It has a picture of a camel on it. I bought the dates for my mother yesterday. I like dates, don't you? But I did not know that they came from the Bible countries."

We closed the lesson resolved to follow

the suggestions of collecting all the things that come from these lands so old, and we determined to find out if possible where these things were mentioned in the Bible. This set the class busy during the week looking up subjects in the concordance in the back of their Bibles and reading the references.

At the next session of the school on the following Wednesday, the table was scattered with numerous pictures of camels, palm trees, the promised date and box, some cocoanut. Many papers were there with Bible verses and references, for the members of the class had found numerous verses. There was also a little envelope of flour. "This was made in the United States, but they grow wheat over there and make flour," explained one girl.

Flour means b r e a d. How many people must work to make bread for all the children of the world, including the Near East! In this second lesson, in story and with pictures, the children were led to see the people plowing the ground with the kind of plows used centuries ago, reaping the wheat and barley by hand as in Boaz's field when Ruth went forth to glean; threshing and winnowing; then grinding the grain between the two great round stones and baking the bread in stone ovens. Thus for centuries has the bread of Syria been made, bread such as the little lad gave Jesus to feed the five thousand; bread such as we need to feed the thousands today. We closed the lesson with the stories of a *Hungry Woman Sharing Her Bread* (The Widow and Elisha) and *The Little Boy Who Helped Jesus* (Feeding of the Five Thousand).

Throughout the weeks that followed the children found other products and the refences to them in their Bibles. They told the stories of the spies bringing back the bunch of grapes and of the wonderful land, of Abigail's gift to David of grain, raisins and figs. Some figs purchased at Port Said by a returning missionary delighted the group. "To think that they really came from Egypt, and that some of the Near East people picked and packed these figs for us!"

We found many references in which figs, dates, olives, lentils were mentioned. The geography told us of their being produced now as of old. It also added oranges, lemons, cotton, tobacco, opium, sugarcane and coffee.

Among the Silk Cocoons of Brusa, a story told by one of the teachers, held the class spellbound. To think that the little cocoon that we had there in class had been made by a little green worm in Asia Minor, and that that little worm had been fed and cared for by an Armenian boy or girl, and that the tiny threads from these cocoons were sent to America and woven into ribbons and silks.

"Maybe the silk for my hair ribbon came from Brusa. I hope it did. I'd like to see the boys and girls who took care of the silk worms," exclaimed one of the class.

"Our Books"

"If only we could!" whispered one of the class, "then we could say 'Thank you.'"

"Couldn't we help the Near East Relief, the Silver Star? That would be one way to say 'Thank you,'" suggested a girl who usually said less but thought a great deal.

After considerable discussion it was decided that they would bring all the candy and gum money they wanted to save and any that they could earn, and give it for the Near East Relief as their "Thank you." So every Sunday and Wednesday the little mite box was placed on the piano and, as the boys and girls came in, they quietly dropped in their "thank you."

As we looked at the camel's hair, brought by one of the boys, we talked of the making of the clothing and the tent cloths. When we listened to the story of the building of the tabernacle, we saw the people spinning and weaving the cotton, linen and silk into the beautiful curtains for God's house. The story of "The Weaver," adapted from *Asia*, September, 1920, made the group very serious as they thought of the boys and girls just like themselves, tediously working and making the beautiful Persian rugs.

Goats, donkeys, cattle, sheep, camels, horses; all friends of ours and of our Near East neighbors. The Story of Hassan and his horse brought forth a discussion about the wonderful Arabian horses which Colonel Lawrence and his Arab band used during the war and how those Arabs and horses helped to win the war.

Traveling Through Countries Old

As we ended our project, the children once more traveled the caravan routes of old with the merchantmen. We saw the old caravans change in some places to twentieth century means of transportation, the Cape to Cairo Railroad, the Damascus-Jerusalem Railroad. Sometimes we saw barren and waste land, the result of war. In other places we saw children plowing, planting, and caring for the fields. We passed houses above which floated the flag with the silver star where boys and girls were busy making furniture, laces, spinning and weaving. We went on with the merchantmen to the bazaar, the center of exchange and barter. We saw the dusky Persian with his pearls and his wonderful rugs, now made by children; the Syrian with his skeins of silk; the turbaned Arab on his horse, bearing perfumes from Arabia; the Turk, in his red fez, with his tobacco, figs and dates; the olive-skinned one from the land of Pharaoh with his oils and cotton; the skillful Armenian with her beautiful laces. We had seen these people living in Bible times and we saw them today sending us gifts from their needy country. We were saving our money that we might send our "thank you" to our Near East friends.

The Books

During these weeks our hands were busy. Pictures were brought to class, hundreds of them from magazines, newspapers, advertisements, pamphlets of tours, postal cards. These pictures were cut out and sorted. Products, too, came in little packages and bags: coffee, barley, wheat, flour, beans, lentils, dates, cocoanut, sugar. Most of these the boys and girls found in their mothers' pantries. The camel's hair, sugarcane, wool, cotton, silk were found and contributed. Newspaper clippings and articles from the church-school papers and magazines were added. Everywhere the watchful eyes of the class found Near East material. All these things we planned for use in making "our book" which was to tell the stories of what our ancient friends had done in Bible times and what our Near East friends are doing for us today: the old gifts and the new gifts.

But it was not to be just a picture book. So the class copied Bible references. Different pupils wrote stories about the people and the products.

Let us look at the book with the boys and girls. It is a large loose-leaf notebook with pages of dull green mounting paper and plain white paper. As we turn the title page we read Deuteronomy 8: 7-10. "We chose that," explains one of the pupils, "because it gives a description of the land of one of the Near East countries in Bible times." Our American flag heads the first

page and beneath it a picture of the world. The children take us by pictures, in aeroplane, train and auto, to the dock at New York City where we board the ocean liner. We see our route marked out on a map. "That tells us about the boat we are to take from Europe to Syria," explains one of the boys as he points to a picture of a steamer, beneath which is some Syrian printing. "One of the boys found that in a Syrian newspaper."

We read Bible verses about wheat and a story of the way farming was done centuries ago and is still carried on today. We looked at pictures of the sower, crude plows drawn by camels and oxen, in contrast to our modern irrigation methods now being introduced. One page is a veritable wheat field, with the wheat heads mounted closely together. Little envelopes of transparent, glazed paper, such as is used in the front of some business envelopes, are filled with wheat flour, cracked wheat and barley.

We visit a cluster of palm trees about a spring, and in story, verses and picture we rest in the shade with the children. Some pieces of a cocoanut shell are strapped on the page. There is a little package of grated cocoanut. "Can you tell the difference between this palm tree and that one?" asks one of the eager children. "Those are cocoanut and these are date palms. We can tell the difference by the leaves."

"I kept that date in the sun for several weeks to dry, but it did not get very dry," announced one of the girls as she points to the flattened date covered with a square of the glazed paper. There, too, were the flattened date box and some pictures of the date palms.

As we go through the book we read many Bible verses beneath the pictures of grapes, raisins, olives and figs. There are tempting pictures of oranges, lemons, peaches.

When we turn the page to the story of sugar, one of the group says, "At first we did not know how to put in the sugarcane because it is so thick, but just see how we did it!" They had split the cane lengthwise into four layers and had mounted them side by side strapping them securely to the page with narrow strips of the gummed paper.

"We had so much about the Near East and all their gifts to us that we had to have two books," one of the boys tells us as we open "Volume II." Here we see a cotton ball, flattened out; some snowy cotton such as we use, a skein of raw silk, the dirty gray wool cut from a sheep's tail which one of the boys begged at the slaughter-house; some wool made soft and silky by carding and washing, and some worsted ready for us to knit. Pictures aplenty tell us the stories of these gifts. Bible verses, the Twenty-third Psalm, the story of the Good Shepherd and stories written by the children are there.

There are the camel's hair and a piece of camel's-hair cloth such as we use for coats. We see a full page poster of a palm tree, a camel, and some pyramids silhouetted against the noonday sky. One of the boys tells us how his class at day school had made them and how he begged his teacher to permit him to take his poster to church for the Near East books.

"I broke my string of beads and so I brought these you see here in the book," announced a girl. "They are not really pearls but I thought that they could stand for pearls." So we are reminded of the great pearl fisheries of the Persian Gulf. The picturesque fishing-boats remind us of when Jesus walked beside Galilee and called the two fishermen to be his disciples.

As we go on through the book we are constantly told of the Bible stories by the children. They recite many verses that they have memorized. Often, too, they will tell us of the changed conditions now and of how hard the people and children are struggling now. Through the pictures we are finally taken to the market-places and bazaars and we wish that we could purchase there some of the Near East things. Last in the book we see the wharves and the steamers ready to carry us and these gifts to America.

The Games

Sometimes as the boys and girls gathered on Wednesday afternoons or during the session of this week-day school we played games. These are some of them.

Oriental Bazaar

Several children with simple headdresses are squatted on the floor in the corners or alcoves of the room. Numerous products and pictures are scattered about each child. On a table are slips of paper with Bible references. The other children select one reference, look it up in the Bible, then go to the booths and find the product mentioned in the reference, using the slip of paper as barter. Children make as many purchases as time permits. Then all sit with crossed legs while they hear the news, talk of the articles, how they were made, the old days of Joseph, of the time of Jesus and the changed conditions today.

Twenty Questions

One child describes a product, industry or people. Others guess the thing. Two points are won if a child can give a Bible verse.

Menu Game

Bible references pinned up around the room. Children, with pencils and papers, look up the references and make a menu for a meal. Gen. 14: 18 (bread); Gen. 18: 8 (butter), etc.

Facts

Two teams are formed. Scores are made for the telling of current events about the Near East countries.

Give and Take

Children are divided into sides, Near East and the United States. Near East team is subdivided into groups representing the different Near East countries; the United States team is divided into groups representing the sections of the United States. Each group selects pictures and products they raise in their land. The two teams form in line opposite each other, the members of each group standing together.

The children of the first group of the first team march across the room to the other team, giving them a picture or a product and singing to the tune of "We've Come to See Miss Jenny Ann Jones,"

We've come to see you, our American friends,
Our American friends, our American friends,
We've come to see you, our American friends,
See what we bring today!

The American team responds with:

We thank you for your gift of *figs*,
Gift of *figs*, gift of *figs*,
We thank you for your gift of *figs*,
Which come from so far away.

Then the first group of the American line march across to the Near East team and sing the same song, changing the words in italics to fit. Repeat for each group.

When we completed the work on this project, we had a Near East party. Stories were told and games played, but the most exciting time was when we opened our box and counted our "thank you" for our Near East friends.

Refreshments were: cocoanut cakes, lemonade, dates, figs and raisins, Turkish delight, served in cocoanut-shell bowls.

Photo by Mary Allen

When the Child Goes Forth

By Della Ryan

UPON entering into the wider horizon of the school and coming into contact with the multitude of things which lie outside the realm of his home, the child finds every day full to the brim with newness of life. These are for him the "long, long days." The charm of discovery now furnishes a hitherto unknown joy. There are things and things without number to be examined, countless new objects at every turn to be seen, heard or touched. Nothing is commonplace. Everything he looks upon gives him a new thrill, whets his curiosity, furnishes new impetus to explore, examine, touch and discover yet a little more. It is hard for an adult to enter into the fullness of this life. If we grown-up folks have not forgotten all the experiences of this age in our own childhood, it may be possible by calling up those more vivid occurrences of this period of life to thereby enter into the child's realm with some measure of understanding.

The Child's World an Objective World

Suppose, just as an experiment, we close our eyes and look back for a moment across the years into the days of our own early childhood. Are there not certain events of this period which stand out as memory peaks, passing before the mind's eye, a panoramic view, vivid and clear as if they had happened but yesterday? I find that my picture is something like this:

A Sunday morning at church when I purposely squeezed myself into a crowded aisle in order that I might feel of the soft fabric of a lady's silk dress without attracting her attention.

One windy day standing out in the front yard watching the maple trees swaying in the wind and thinking it was the trees that caused the wind.

The indefinable joy experienced upon the discovery of the first daisies on the prairie one early spring day and racing with the other children to see who could gather the most.

An eerie summer night when the wind blew mysteriously and the clouds were dark and near and I ran to my mother crying but could not tell her why I cried.

The thrill of expectancy felt just before entering the church door on a Christmas Eve, or Easter Sunday morning, or Children's Day, thinking of the wonderful decorations which would soon meet my eye, the flowers, the canary birds, the festoons or the bright candles.

The pleasure experienced in walking along the top board of my grandfather's garden fence.

Watching a young lady in the choir one Sunday morning in church and wishing I could open my fan as gracefully as she did hers. It fell open so easily I thought there must be some magic about it. My fan was of blue paper, with stiff wooden sticks, and try as I might I could not manage it with the deft, graceful motion with which she opened hers.

My treasuring for years what we called a "petrified bird's bill," found among the stones on the hillside. It was so smooth to the touch.

And so one might go on endlessly with this cinematographic array of incidents. These are universal childhood experiences, common to all of us and varying only in detail. Trivial, one may say, yet why have they remained in memory?

"These became part of that child who went forth every day," says Walt Whitman, who, with the intuitive powers of a poet, could see into the heart of a child. Looking through the more somber eyes of adulthood we are apt to call such events commonplace, yet we will be wise if, as teachers, we realize that for the child's world they are the very essence of wonder, ecstasy and delight. It is the appreciation of these manifold "things" during this period that counts for most, and it is a matter which lies at the very core of soul growth and spiritual development.

Idealization of Teachers

Now the child is beginning to build those wider social contacts which will continue and enlarge through all the rest of his life. He likes to be with other children and there is the dawning of a social consciousness which, although too narrow to permit

anything like team work within the group, leads him to idealize all adults, especially parents and teachers. The primary teacher, having won the affection of her pupils, becomes to them an infallible authority. The child will cooperate with his teacher more quickly than with one of his own group, and he does it with a spontaneity and natural freedom that is entirely free from self-consciousness or any desire for praise.

A boy of eight years coming home one Sunday morning from church school said to his mother, "You know, mother, I just feel like always being good and loving everybody because Mr. Reed wants us to do that. And say, mother, I want to give him a present because he hurt his foot in a football game." How open he was to teaching, how ready to be altruistic because "he wants us to do that!"

Especially does the child at this period idealize and imitate those who can make things and perform feats with their hands. A boy of six, the son of a prominent lawyer in a small town, wanted to be janitor in the church when he grew up, so he could be the privileged person to ring the bell. Engineers, motormen, carpenters, masons and farmers represent to the seven and eight-year-old boy the very acme of achievement. He can *see* the things they do.

Mental and Spiritual Characteristics

Simultaneous with this new interest in things is the awakening of reason. "Why" looms up in the child's mind in connection with daily experiences, and at every turn there is a new meaning to be supplied to this or that occurrence. The adult is called upon to answer innumerable questions. Apperception is beginning to take root. The primary child is not at all interested in learning things that require mental effort and application, but he is immensely interested in finding out about things that have a meaning to him through the paths of his sense life. He interprets everything through the light of that spectrum. Although imagination is very active he is seeking an adjustment between the world of fact and fancy.

"What makes the wind blow?" he asks. "How did the stars get up in the sky?" "What makes the waves come in?" seeking a reason, just as did primitive man, in the childhood of the race, for the great truths of the universe.

There are high tides of emotion during this period. Love and sympathy flow out unreservedly. If a child is attracted to a person he will manifest his liking by an intensity of affection. Because of this spontaneity of response this is a marvelous habit-forming age. The types of habits formed in this period are going to affect all of later life. From a psychological standpoint the entire field of the spiritual and mental status of this child is of vast importance and the opportunity for laying the foundations for future spiritual growth presents a real challenge to the primary church-school teacher. Tyler says, "He [the child] is absorbing subconsciously." In this process of absorption he is taking in far more than we realize if we judge only by outward manifestations. He is building soul-stuff day by day. The question of paramount importance for the primary teacher is, "How may I best go about it to surround this child with the situations that will furnish in the largest measure the exact influences that are needed for him at this particular age in the nurture of his spiritual nature and the leading of his soul toward God?"

Attitudes and Religious Nurture

From this glimpse into the inner life of the child at this age we shall be able to judge to a considerable degree what the trend at least of his attitudes is. No universal statement can be made as to what attitudes children will have at a given age because environment, heredity and social background have so much to do with determining these. But it is a very possible thing to know the trend of attitudes and thus be enabled to judge not only what attitudes are desirable but what are possible. Only by so analyzing these latent possibilities within the child can we be able to determine the method and type of religious nurture which may be adapted to this age.

"The early lilacs became part of this child,
The grass and red and white morning-glories, and white and red clover, and the song of the phœbe-bird,
And the third-month lambs, and the sow's pink-faint litter, and the mare's foal, and the cow's calf,
And the noisy brood of the barnyard, or by the mire of the pond-side,
And the fish suspending themselves so curiously below there—and the beautiful curious liquid,
And the water-plants with their graceful flat heads,—ALL BECAME A PART OF HIM."

—WALT WHITMAN—

Bearing these things in mind the task of the primary church-school teacher is to see to it that her methods of instruction and her lesson material are such that she can *reasonably* expect and look for the right kind of a response on the part of the child—a response that will manifest itself outwardly in right conduct and inwardly in an awakened God-consciousness.

At this age the child will always manifest a lively interest in anything that is new, above all in anything that can be seen and touched. Because this is true every program should have variety to it, something different from the last one, with an abundance of objective material. The child will give his attention first to what he sees. While he will attend readily it will be to the most concrete thing at hand at the given moment. He does not attend well under distraction, therefore the wise teacher will guard against interruptions and outside disturbance. It requires the utmost care in preparation to do this, the ability to foresee situations that are apt to arise and to be prepared for them.

One of the most important, if not indeed *the* most important thing the primary church-school teacher can do for the child is to lead him to see that the world in which he lives is a beautiful world. To do so is to help him apprehend God. Through simple, direct methods we can show the child what beauty may be found in music, in literature, in art and in Nature in all its forms. Or the beauty of noble life and character, the beauty of kind deeds and pure thoughts, as exemplified in the life of the Master.

Pictures, stories, dramatizations, an abundance of handwork material, simple songs with tuneful melodies that inspire a spirit of worship and reverence are some of the forms through which the beauties of religion may be implanted in the heart of the child. By such methods we will be linking up moral and religious values with precepts that are sure of taking root and which will furnish a very solid foundation for future concepts which we want the individual to have.

Because the child at this age is so eager to know the reason for things, nature study should have a prominent place in the program of any primary church-school department, and not only for this reason, but also because there is no better way of finding God than searching for him through the wonders of Nature. Children respond to these things. They are by instinct Nature-lovers. Note Walt Whitman's exquisite portrayal of the child's contact with the world of Nature which he finds about him when he goes forth from his home:

"The early lilacs became part of this child,
The grass and red and white morning-glories, and white and red clover, and the song of the phœbe-bird,
And the third-month lambs, and the sow's pink-faint litter, and the mare's foal, and the cow's calf,
And the noisy brood of the barnyard, or by the mire of the pond-side,
And the fish suspending themselves so curiously below there—and the beautiful curious liquid,
And the water-plants with their graceful flat heads,—ALL BECAME A PART OF HIM."

And all these things are of God, for he made them. Truly the going forth of the child is a challenge to all those teachers who would give larger service by directing the growth of these souls in the making.

Happy Helpers

By Julia Logan Archibald

IT was June, but the world still looked new with its wonderful fresh green dress and new flower trimmings every day. She had grown tired of her lovely apple-blossom parasols, and lily-of-the-valley strings of pearls, and had thrown them away. Today she seemed decked for a gay party, with frills and sashes of daisies and buttercups.

The fields were quiet and warm, with just enough breeze to make the daisies bow and whisper to each other. Here is a field stretching far, far away to the edge of the deep woods. And here are four children I am going to tell you about—Gladys, Timothy, Patty and John. These children lived in a home of such wisdom and gentleness that they had early learned the dear happiness of giving happiness to others. Today they are gathering flowers for two shut-ins of their neighborhood. One is a little boy, Bobbie Brown, in Patty's class at school. He has broken his hip and it will take long for it to mend. The other one is old Mrs. Crone, lying in a hospital bed.

Gladys has an armful of daisies. She is the one at the left. John, in his careful, systematic way, has brought a basket, and is selecting only the finest, largest flowers. In the middle are the younger ones, Timothy and Patty. Timothy is trying his fortune by pulling the petals from a daisy, and Patty is watching him. "Oh, Tim, why don't you get your flowers?" Gladys is saying. "It's almost time to go. Don't you care anything about Bobby?"

To tell the truth, Tim really didn't care very much at that time. Neither did Patty. The sky was so blue, the world so pretty, their little bodies so well and strong, that they were happy like two little playful puppies, and they just couldn't imagine anything wrong with anybody. Imagination, you know, is a magic key which can open many secret doors.

Timothy and Patty just chased each other, and chased butterflies, and caught grasshoppers, and poked buttercups under each other's chin until it was time to go. Then they snatched a few ragged flowers, with short stems, and scampered gaily along the path toward home.

They came upon a surprise—a little white and gray rabbit. They wondered why he didn't hop away as they drew near, but as they crept cautiously nearer they saw that something was wrong. His hind legs were limp and bloody. Every now and then he raised up on his forelegs and strained forward to get a piece of sweet clover, which was always just beyond his reach. Then he sank back as if exhausted.

"He's just like another shut-in," whispered Gladys, pityingly. "He can't help himself at all."

"No," said John. "He must have gotten his legs caught in a trap, and he probably would have starved to death if we hadn't come along." Patty burst into tears, and Tim did, too, because now they understood what it might mean to be a "shut-in." They were distressed because they hadn't any nice flowers for Bobby, but Gladys consoled them.

"You know," she said, "real giving must come from the inside, anyway. In your heart you must really care, and try to understand the person you are helping."

Patty and Tim did care now, and that was why the nice things came along for them to do for Bobby and Mrs. Crone.

They took the little rabbit home in the basket—he was so full of pain and hunger that he wasn't afraid of them. They were sure their mother could help make him well.

On the way home they passed Mrs. Crone's little cottage. It looked sad, with the green shutters all closed, and the weeds growing among the pretty flower beds. "Oh," cried Patty eagerly, "I can go in and pull up all the weeds for Mrs. Crone."

"Yes," agreed Gladys. "Mother says she loved every one of her flowers so! We can finish in a few minutes if we all work together."

No sooner said than done.

"She'd like flowers from her own garden better than all the daisies in the world," said John.

"Yes, Tim and Patty can take them—Tim, old-fashioned pinks and Patty, moss roses. She will know where they came from before we tell her. No other garden around here has them."

And so it was. They went to the hospital on the way home. Tears of joy sprang to the old lady's eyes when she saw the flowers, and she laid her hands on the little heads in silent blessing. By sympathy they had found out the thing she would like best.

Can you guess what they did with the rabbit? In a few days he was well enough to go to visit Bobby, who laughed with delight at sight of him. In a few more days Tim and Patty took him to Bobby's to live, and as his hind legs were still weak, he was the most cuddly and satisfying pet for a little still boy.

Book Reviews

The Use of Art in Religious Education, by Albert Edward Bailey, Abingdon Press, New York and Cincinnati. $1.25, postage extra.

A MAJORITY of teachers have long appreciated the place that good stories well told occupy in the religious nurture and character building of children. Fewer have realized the inestimable value of art in religious education. Says Norman E. Richardson, "The appearance of Professor Bailey's book, *The Use of Art in Religious Education*, marks an epoch in the history of method in teaching."

In this one volume, the author has packed informing material under chapter headings including "Art as the Handmaid of Religion," "The Language of Art," "The Hero in Art," and "Religion in Architecture," together with stimulating and practical directions for the use of art in the religious education of children, pointing out explicitly the type of picture which arouses keenest interest in very young children—in juniors—in adolescents. The author shows convincingly how familiarity with fine pictures creates "strength in right causes" which some one has defined as the essence of Christian religion.

Picture lists accompanied by names of firms from which these pictures may be procured complete this volume as a guide-book for teachers. It is one of the Abingdon Series of Religious Education Texts.

Making the Bible Real, by Frederic Breading Oxtoby, M.A., D.D., Fleming H. Revell Company, $1.00.

The treatment of Bible study by verse and disconnected passages fails, frequently, to present certain subjects in their entirety necessary to a true grasp of their significance. Dr. Oxtoby, by his classified thought and simple expression, focuses essential details and gives us a bird's-eye view of the ground covered by Old Testament history. He assembles the teachings of the prophets and gives a brief but clear exposition of "The Old Testament as Literature," "The Old Testament as Archaeology," and points out the difference between Jesus' teachings and the teachings of the Pharisees. "Paul the Man" and "Our English Bible" are also treated. By the same careful selection and presentation of detail, together with explanations of the use of phrases as "Salute no man on the way," Dr. Oxtoby gives us a picture of the "Holy Land" readily understood and retained. Teachers under pressure of time will find this book a boon.

The Training of Children in the Christian Family, by Luther A. Weigle, The Pilgrim Press. $1.50.

Prof. Weigle has rendered a great service to parents who would take their educational responsibility seriously, by providing this readable, yet thoroughly reliable textbook on *The Training of Children in the Christian Family*. In the introductory chapters the author sets forth clearly the distinctive character of the Christian family, following this with a discussion of the perplexities with which the modern home is confronted. The remaining chapters deal with the various aspects of home influence, such as atmosphere, care of the body, habits, play, work, study, reading, friends, unselfish service, worship and the church. One of the most valuable features of the book is the list of topics for discussion and the book references to be found at the end of each chapter. The book is admirably suited to the use of parents' classes in the church school or as the basis for the program of mothers' clubs and parent-teacher associations. The chapters of this book were first printed as a series of articles in THE CHURCH SCHOOL.—*Marguerite Skidmore.*

The International Sunday School Engine

(Continued from page 405)

you, then, call this the beginning of the International Sunday-school engine?

And so the great work has gone on spreading; now finding new leaders, like W. N. Hartshorn of Boston, with his vigorous imperial policy of launching forth into every possible sphere of Sunday-school method-promotion, without reckoning, as Jacobs always did, as to where International jurisdiction ended and denominational jurisdiction began; now developing new specialties like the adult class work, the young people's work, and the well-developed work of the Children's Division; now debating graded lessons and voting the project up and down, but finally putting it splendidly through, as we may tell in another story; now stirring up great denominations to assume long-sighted responsibilities of Sunday-school leadership, and again in sharp conflict with denominational leaders as to policies and prerogatives, but generally coming to a good understanding; now taking, as at Buffalo four years ago, a long reach forward toward high educational goals; and finally effecting the great cooperative reorganization that is to bring all the denominational and interdenominational forces into line for a common struggle with our common enemy, the indifference of Christian people to the need for religious education and the religious illiteracy of the American voting citizenship present and to be.

If we believe in the power of Christ's gospel, taught and understood by young and old, to be the salvation alike of individual and society, we will pray and work, as the way may open, for the greater efficiency of the International Sunday-school engine.

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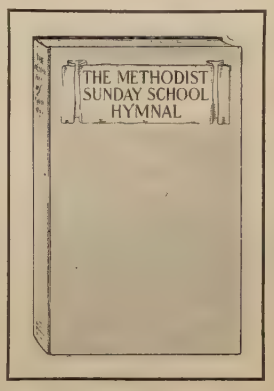

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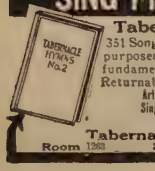
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REVIEWED BY ELISABETH EDLAND

First National *Smilin' Through*

"CHILD Welfare—Everybody's Business," "Makers of American Ideals," and "Warfare or Welfare?" are the titles of three illustrated lectures, just announced by the National Child Welfare Association, 70 Fifth Avenue, New York City. The lectures are illustrated by fifty colored slides and are for the use of schools, clubs, or parent-teacher associations.

"Child Welfare—Everybody's Business," points out that the most effective child welfare endeavors can be promoted in any community, by the simple device of cultivating the normal child's natural inclinations and interests.

"Makers of American Ideals" is designed to help young and old alike to realize their debt to the makers of American ideals, and is expected to be especially useful to teachers of history, and civics, as well as in general patriotic programs.

"Warfare or Welfare," written for adult audiences, is a frank appeal for more generous official and civilian support for educational and public health activities, with a graphic demonstration of results achieved. The lectures are available by rental or purchase.

Smilin' Through. 8 reels. Exchange, First National, 6 West 48th Street, N. Y. C. Cut subtitle in Part 2 containing word Hell, also scene of girl being shot by rejected lover. Cut two subtitles containing, "Damn it."

The World's Champion. 5 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, N. Y. C. Wallace Reid. In part 2 cut scene of kicking dog. In part 4 cut subtitle containing word "damned." In part 5 cut scenes of drinking. Romantic comedy.

The Boat. 2 reels. Exchange, First National, 6 West 48th Street, N. Y. C. Buster Keaton Comedy. Adventures of man and his family on a pleasure yacht of home manufacture. In Reel 2 cut subtitle "Damfino."

The Mechanical Doll. 1 reel. Producer, Max Fleischer, 128 E. 45th Street, N. Y. C. An "Out of the Inkwell" Cartoon, Clown on movie screen draws a doll which comes to life and dances.

In the Pink. 1 reel. Exchange, Goldwyn, 729 Seventh Avenue, N Y. C. Girl athletes at the Savage School, N. Y. Playing games, Castle School, Tarrytown, N. Y. Dr. Copeland's Class at Madison Square Garden, N. Y. Girl Bathers at Brighton Beach, N. Y.

Where Poppies Bloom. 1 reel. Producer, Prizma. Exchange, Commonwealth, 729 Seventh Avenue, N. Y. C. Colored views of Chateau Thierry, Fismes, Belleau Wood and other landmarks familiar to

the doughboy. Poppy filled trenches, isolated graves, abandoned tanks, American cemeteries at Belleau Wood, Fismes, Grave of Quentin Roosevelt. All scenes taken immediately after the armistice. Theme of editing is taken from the famous poem "In Flanders Field."

High Water. 1 reel. Exchange, Goldwyn, 729 Seventh Avenue, N. Y. C. Finley Nature Picture. Campers are seen traveling along the beautiful Crater Lake, Southern Oregon, views of lake waterfalls, mountains, islands, etc., cut cartoon at end of reel.

Alaska. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Burton Holmes. Approaching Alaska by boat; the Alaskan range; Aleutian Islands; Mt. McKinley; Yukon River drains mountainous district; glacier near Juneau; icebergs broken from Taku Glacier; the original inhabitants. Totems, the heraldic family trees; Sitka; Skagway; Haines and Fairbanks, the principal cities. The deserted city of White, built by prospectors during the gold rush.

Natural Resources and Industries of Alaska. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Mining coal and gold in Alaska. Juneau; rich coal deposits; valuable timber in Southern part; salmon fishing; fur-bearing seals; a whaling vessel; harpoon gun; fur-bearing animals raised on ranches; raising strawberries near Haines; transportation facilities; Lynn Canal. Wonderful engineering has conquered a wilderness. Dogs which have played a large part in the settling of Alaska.

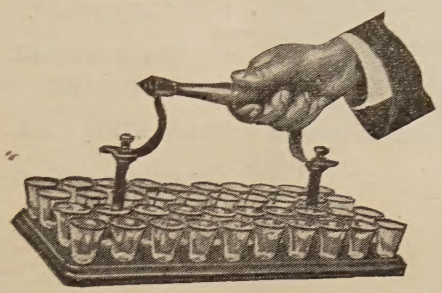
At Work and Play with Public School No. 9. 3 reels. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. A day with the pupils of P. S. No. 9 in Brooklyn. The day begins; the kindergarten; fire drill; physical training; an examination by the school nurse; an arithmetic class; the playground; trophies won by the school; drawing and manual training; girls making dresses for graduation; music lessons; the stereopticon for geography class; boys become handy with boxing gloves; folk dances; cooking classes for girls.

Sea-birds' Paradise. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Maklapgun Island, habits and homes of the Gooseander Gulls, Sea Mew of Europe, Asia, Scray, Oyster Catches, Gambet Snipe (or Red-legged Horseman), Coasting Tern, Black Tern, Sea Plover (or Sea-Lark) and the lesser Tern.

The following suggestions are given for coloring the poster on page 434: Make the sky light blue; hills, blue green; ground, light green. Child at left, lavender dress and hat brim, crown of hat white, socks deep lavender, white shoes. Boy in center, yellow hair, white middy, dark blue collar and trousers, white socks, black shoes. Girl in center, black hair, orange dress, white socks with orange and white tops, and white shoes. Child at right, auburn hair, gray-blue dress, white collar and belt, gray-blue socks, and black shoes. Color daisies yellow and white.

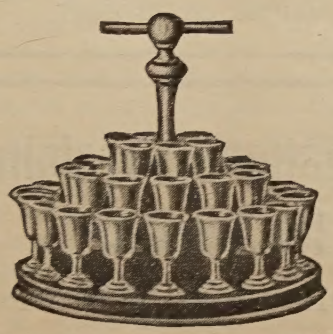
The Sacrament of the Lord's Supper

gains in dignity, devotion, solemnity and impressiveness through the consciousness of its being served in cups that are absolutely sanitary, and free from the dangers that are associated with public drinking-cups.



The Holy Communion

There is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. The Christian examines himself and looks forward to the sacrament of communion as a season of blessing. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?



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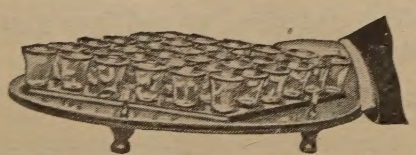

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

NOTE—In many States the law now forbids the use of the single cup at the communion service. It should not be necessary to await this in your own locality. The old style is unclean and unsanitary. Many thoroughly good Christians have refrained from partaking of communion for this very reason. If you have not yet adopted the modern, sanitary communion cup, let this be one of your first forward steps in 1922.

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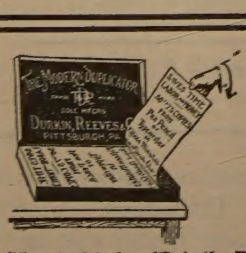

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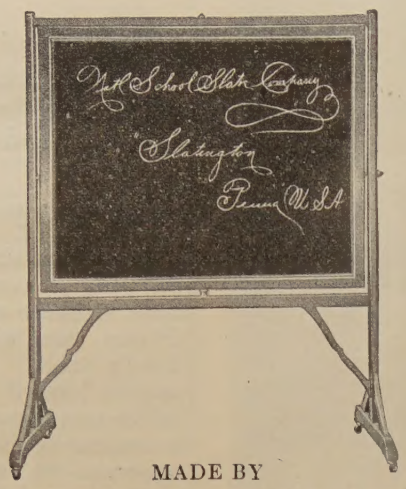

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Summer Schools and Conferences

(Continued from page 420)

Leaders—Methodist Episcopal Church South.

Dallas—Summer School—Methodist Episcopal Church, South.

Kerrville—Young People's Conference—Presbyterian U. S.

Kerrville—Sunday School Conference—Presbyterian U. S.

Utah

Salt Lake City—Protestant Episcopal Church.

Virginia

Charlottesville—Young People's Conference—Presbyterian U. S.

Charlottesville—Sunday School Workers' Conference—Protestant Episcopal Church.

Washington

Burton—Baptist Summer Assembly—American Baptist Publication Society.

Seabeck — Student Conference—Y. M. C. A.

Seabeck—Missionary Education Conference—Missionary Education Movement, July 26-August 4.

Seabeck — Pacific Northwest Summer School—Y. M. C. A.

Spokane—Young People's Conference—Presbyterian U. S. A., June 26-July 2.

Tacoma—College of Puget Sound—Methodist Episcopal Church, July 25-August 3.

West Virginia

Philippi—Baptist Summer Assembly—American Baptist Publication Society.

Wisconsin

Green Lake—Baptist Summer Assembly—American Baptist Publication Society.

Green Lake—Young People's Conference—Presbyterian U. S. A., July 17-23.

Lake Geneva—Training School—International Sunday School Association, July 24-August 4.

Lake Geneva—Older Boys' Camp—International Sunday School Association, August 22-September 3.

Lake Geneva—Older Girls' Camp—International Sunday School Association, August 8-20.

Lake Geneva — Missionary Education Conference—Missionary Education Movement, July 28-August 7.

Lake Geneva—Summer Schools and Conferences—Y. M. C. A.

Mission House—Reformed Church in U. S.

Plymouth—Summer Missionary Conference—Reformed Church in U. S.

Racine—Church Workers' Conference—Protestant Episcopal Church.

Wyoming

Hyattville—Baptist Summer Assembly—American Baptist Publication Society.

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Eastern Town and County Conference—
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Eastern City Conference—
Silver Bay, New York.
East Central Business Girls' Conference —Canton, Pa.

Findings of the Religious Education Association

(Continued from page 397)

methods and its manifest superiority in the production of results leads us to recommend it as the general basis upon which the school of religion should be developed.

It is apparent that high standards of professional training for teachers are a requisite for the success of week-day programs of religious education. Such programs may be postponed until teachers trained under such professional standards can be secured, or such professional training may be developed in part in experimental schools of religion where there is trained supervision.

Modern complex social conditions have raised a problem for the solution of which the religious education already developed is inadequate. Those interested in the progress of religion have been baffled by these conditions. The week-day religious school seems to give hope of realizing for the modern world a religious training more nearly adequate to meet present conditions. But the significance of the movement depends upon the trend of its development. If the week-day school simply gives more instruction of the type which modern education has rejected, the future of the movement is doomed. If it follows the trend which seems to represent the conviction of this convention and as embodied in these findings, we shall find in it a most significant agency of religious education.

We affirm the principles stated in the resolutions of the Association at the conference of 1916:

"The church and state are to be regarded as distinct institutions, which, as far as possible, cooperate through the agency of their common constituents in their capacity as individual citizens.

"The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school."

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